

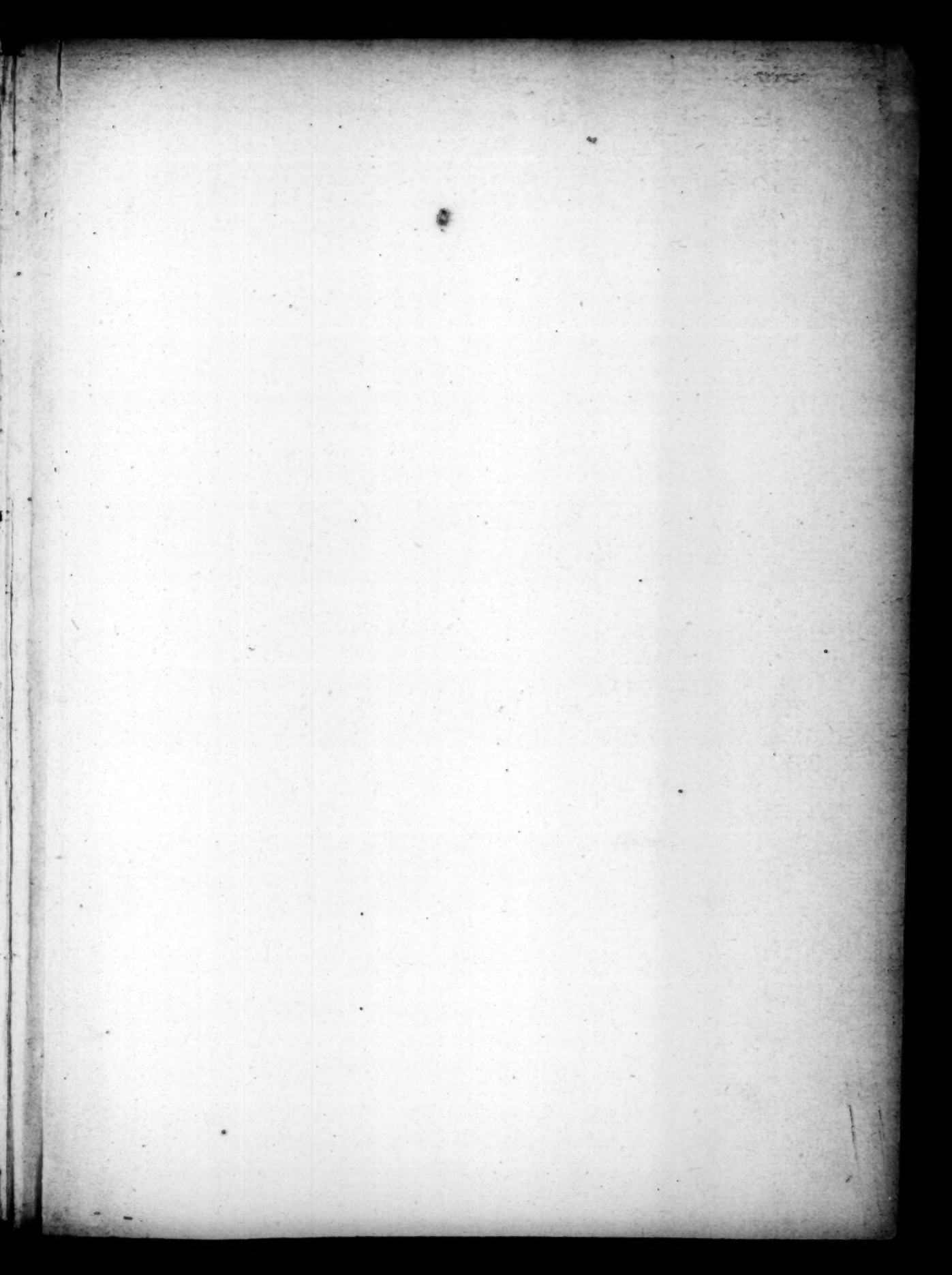


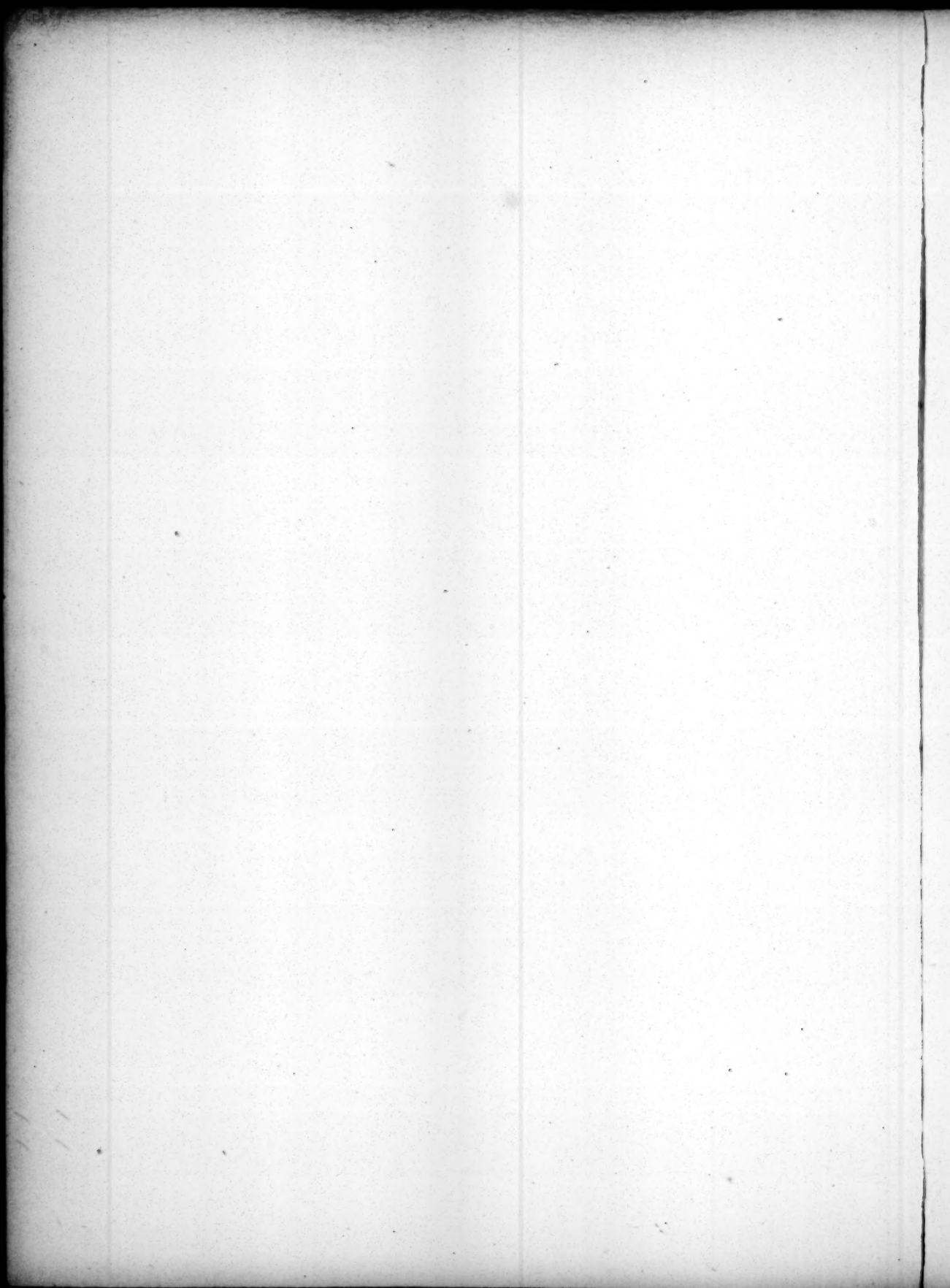
William de Caux.

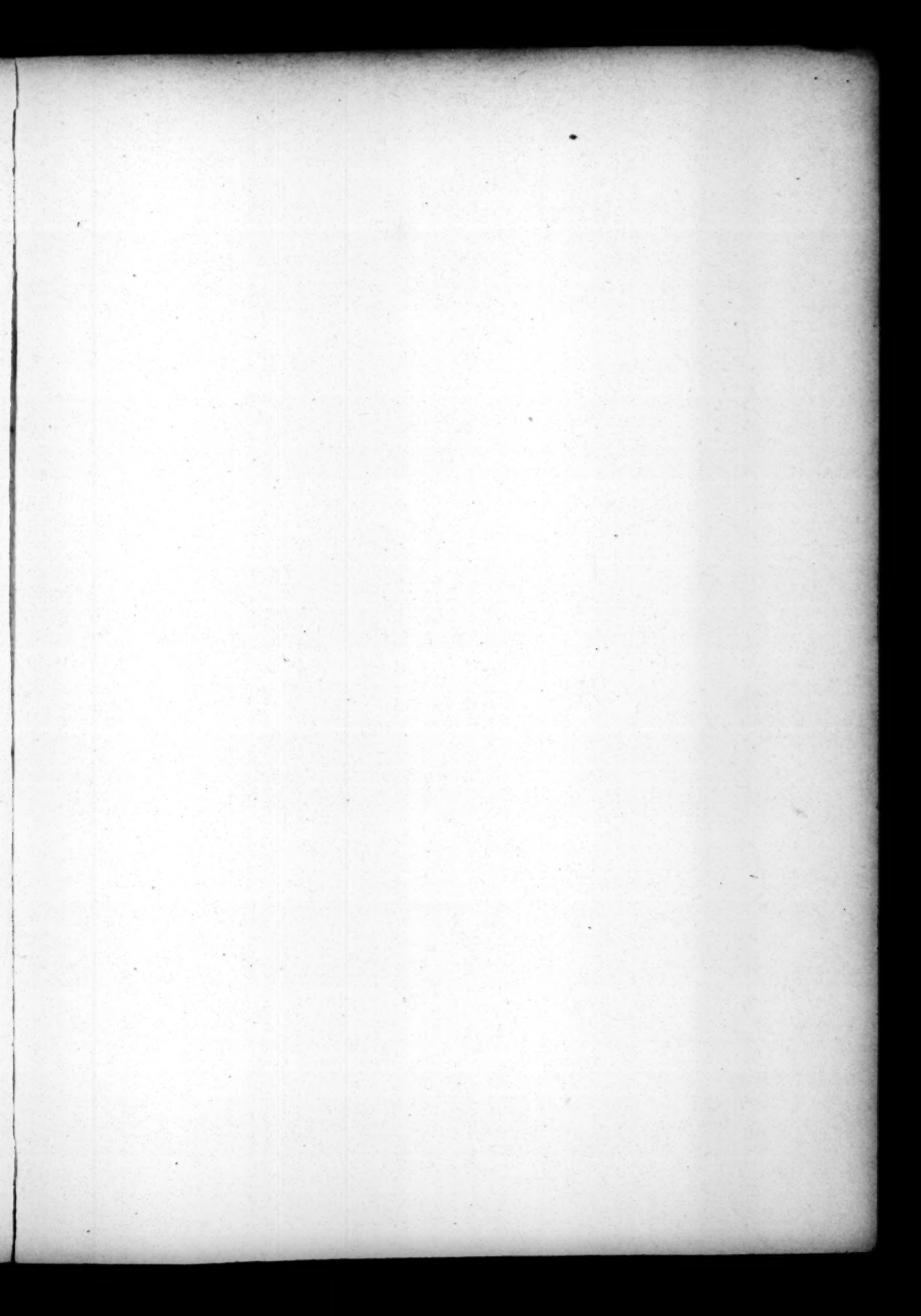




William de Caux.











T H E  
*Wars of David,*  
AND THE PEACEABLE  
*Reign of Solomon,*  
Symbolizing the TIMES  
Of Warfare and Refreshment of the  
Saints of the Most High G O D,  
To whom a Priestly Kingdom is shortly to be given, after  
the Order of  
*MELCHISEDECK.*

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Set forth in Two Treatises Written by *J. LEAD*: and according to  
Divine Ordination Publish'd in this present Year of JUBILEE.

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For the Service of all the Children of the Captivity, now Watching  
and Praying in many Countries, for the Great Jubilee of the  
L O R D to begin, and follow upon This very Speedily.

CONTAINING

- I. An Alarm to the Holy Warriours to Fight the Battels of the  
*LAMB.*
  - II. The Glory of *Sharon*, in the Renovation of Nature, introducing  
the Kingdom of *Christ* in his Sealed Virgins, Redeemed from the  
Earth.
- 

Dan. vii. 28.

— *Hitherto is the End of the Matter.*

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L O N D O N, Printed by *J. Bradford*, in Little Britain, 1700.

TO THE HONORABLE SENATE OF THE UNITED STATES  
IN SENATE, January 11, 1871.  
REPORT  
OF THE  
COMMISSIONERS OF THE LAND OFFICE  
IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE  
JANUARY 11, 1870.  
ALBANY: PUBLISHED BY THE STATE OF NEW YORK.  
1871.

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# The P R E F A C E

## Of the Publisher.

**T**HE Treatment which the former Books of this Author, for the space now of about Twenty Years since they began here to Appear, have met with from her own Native Country, is such; as might be enough indeed to discourage any New Attempt of this Nature, and might have prevented the sending abroad in these Kingdoms, the two following Divine and Mystical Treatises; so that they were like to have been the Portion only of those Foreign Nations, that desire them not a little, and know how to value them: had there not been the Intervention of the Hand of Providence, in a manner very Extraordinary to command them forth at this Time, with a special Excitement of the Holy Spirit, to blow the Trumpet yet louder and louder, and to try this Adulterous Nation once more, whether they will hear, or whether they will refuse.

Whatever Sinister Suspicions we may before have of any one, when they lie upon their Death-Bed, we are willing to bear what they have to say for or against themselves. The Wills not only of the Good, but even of Flagitious Livers are regarded, and thought to have somewhat Sacred: And the Dying Speeches of the Worst of Criminals, such as have utterly Shipwreck'd their Credit, are not altogether slighted, but are looked into, and search'd after. How much more then ought we to look into, and search after, and have an esteem for the Dying Declarations (and especially if they be more than ordinary) of Persons that have been any whit Singular and Eminent in their Lives, by having made a good Profession before God and Man, against the general Stream and Torrent of the World? But if moreover the Finger of GOD shall shew it self, to Give an Honour to what is by them Declared, will it not still be the more reasonable for us to make a Sober and Impartial Inquiry into the Subject of it? Now upon these Considerations What is here presented to the Publick, may justly claim a serious Scrutiny, and a fair Examination from all manner of Persons: who cannot but have their Interest herein,



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if what is said be true; and if it be false, to detect it. For though the Author (Blessed be God) be yet living, (being now Aged Seventy Seven Years) this will not in the least derogate from the Authority of what is here Delivered from her Mouth, and Written down with all Faithfulness; as if the same were not to have the value of a Dying Declaration to all intents and purposes. Nay it ought to be greater; for as much as it has pleased the Mighty Conquerer over Death, whose Name is called THE WORD OF GOD, to exert his Power upon this occasion, in restoring and reviving That which drew near to Corruption, and in bringing up from the Gates of the Grave: that it might be for a Memorial of his Glory and Praise, and for an Encouragement to many, unto whom this shall come, that they may Believe, and be Obedient to the Call that is now sounding in many (yea Most) parts of Europe, and is not heard only in a Corner.

Now whereas there are several Things in the Journals, and in Other Writings of this Author, before Published, that have given Offence to some Persons of Sincere Intentions, and Lovers of the Truth, yet not set quite free from the Traditions of Men; She was pleased to Declare to them that were about her in the time of her Sickness, and in the greatest Extremity of it, that though she knew her self to be an unworthy Instrument, taken up by GOD out of his free and abounding Grace, yet she had endeavour'd (to her utmost,) to be faithful to the Gift committed to her, and to discharge her Trust, in delivering what she had received; which she did not doubt but he would Vindicate, and go on to Bless, as he had begun to Bless already in several Nations: And that she was certainly assured, by the Testimony of JESUS her Lord, that the Work which was in this Kingdom begun (howsoever contemptible it did generally appear) should never be stop'd, but should prevail against all manner of Oppositions, till his Holy and Peaceable Reign should be Here fully Established, according to all what she had had a Prospect of in the Spirit, and what had been set forth for a publick Good, if not in this, yet in the approaching Age. Many sweet Admonitions at the same Time, and Encouragements to Perseverance, without shewing the least Hesitation or Doubt all the while, came from her with much Power: And she expressed the greatest Satisfaction to put off her Vile Tabernacle, and to be with the Lord; desiring to be dissolved for this End, and so to go to her Predecessors in the Faith, unless he had some further Work to will and command her.

In consideration of which, there can be no Legitimate Prejudice against  
the

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the Sincerity of the Witness, or the Validity of the Testimony laid down in the following Papers: And all the Esteem that is usually pay'd to the most Solemn and ev'n Dying Words of Persons of the strictest Probity, is due to these. The Books of this Writer are (for the most part) to be simply look'd on as Narrations, and the value of them doth not depend upon any other Qualifications, but upon the Credibility of the Relator. Now greater Proofs cannot be given of the Integrity of a Person, than what is here to be found; there being so little Artifice us'd to Put upon the World, as all her Methods have been most strangely contrary to those of the World: of which numerous Instances of her Life might be given. Neither as to the Ability or Capacity of any Person, in order to be a Witness in such Cases, are there more favourable Presumptions to be found. She has had a long Experience; has seen the Miscarriages of many; has liv'd in much Watchfulness and Prayer Day and Night, all the Years of her Widow-hood, since the Year 1671; has had a longer Course of Observations, than would be enough to make one Excellent in the most difficult and crabbed Sciences, where there is but a Disposition in Nature; has kept as it were a Calendar of these Observations, and from Year to Year did make her Calculations from the same, at the beginning of every New Year, so long as she had her Eyesight; has been almost continually exercis'd under great Temptations and Oppositions, and been Fighting the Good Fight of Faith from her youth upwards; has been above Threescore Years call'd by GOD, after a manner more than ordinary, and to her self exceeding Strange, as well as to others, unto a Life which the World knows not, and cannot Judge of; and has been above half the time under the more immediate and constant Visitations of the Spirit of Wisdom and Revelation, as what hath been already Publish'd doth Testifie. And 'tis to be observ'd that though she was Baptiz'd, and Educated in the Church of England, in which all the Extraordinary Stirrings of the Divine Spirit are too generally Sligh'd, and by some Blasphemed, it pleas'd the Wisdom of GOD more Illustriously to break forth in the manner of her Conversion, in the Sixteenth Year of her Age: and so to give an Evidence that the Voice of the Eternal Word of God, speaking to Souls in a distinct and sensible manner, is Real and Substantial, not Imaginary; being to be distinguished by such, who can't be suppos'd to have had any pre-conceived Notions about it, but must have the Prejudices of Education directly against it, and all External Motives not to attend to it. The Sober and Moral Conversation in which she was Nurtur'd, was not sufficient to give her any Rest, when this Voice first spake to her: which was very suddenly.

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*Suddenly and surprizingly. For it was in a time of great Festivity, at the Celebration of the Nativity of CHRIST (according to custom) with Musick and Dancing, in the House of her Father, where was a Contourse for that end of the Gentry; when of a sudden grievous Sorrow was darted as Fire into her Bowels, and she was made to consider that this was not the way to be Conform'd to CHRIST, or to remember his Birth aright; And a soft Whisper gently entred into her, saying, Cease from this, I have another Dance to lead thee in; for this is Vanity. Upon which she was as constrain'd to give over abruptly her Dancing, and so presently withdrew her self from the Company, retiring to consider of this Immediate Call. Which the Divine Spirit pursued so very hard, as after this she had no liberty to converse, as formerly in the Family, or to mind any concern of it: but was so wholly taken up in the consideration of her Interiour State, and of the One Thing necessary, as to desert all things besides. Yet though her Relations and Acquaintance took great notice, and marvelled much at what had happen'd, she diligently conceal'd the true Cause from them all; excepting only a Chaplain in the House, who having some time afterward surpriz'd her reading in his Study, inquired into the matter, bad her be of good Courage, and believe that God had some great Good to bring about, by all this Conflict of Soul she was in. Which was so terrible indeed, as nothing was able to give her any Satisfaction or Rest, or to ease her Wounded Spirit, that was struck through and through, for having once persisted in a falsehood about a Trifle: The Sense of which continued upon her for the space of Three Years, with very great Anguish and Trouble; these Words being frequently brought before her, Whoever loveth and maketh a Lye cannot enter into the New Jerusalem. The Dreadfulness and Horror of Sin carried her down to the Gates of Hell: and every little Circumstance of its Evil, was continually presented to her Mind, with all the possible Aggravations thereof. And if this were but her beginning, what may we expect of her latter End? And if in the first Conversion only of a Soul to GOD, so great a Dread there be, for having offended against the Truth in but a Trivial matter, how great of necessity must it be in the Progress of that Soul (if it should fall again so strangely) to offend against the Truth more Highly, more Solemnly, and in matters of the very greatest Importance? Surely this is no slight Presumption for the Validity of a Testimony, which is given afterward in the most Sacred Form, and persisted in with the greatest constancy and cheerfulness, notwithstanding all kind of Oppositions from the World*  
and



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and the Devil, as well as the Flesh. Now it was in the Nineteenth Year of her Age, when the Light of the Divine Countenance, which had been hitherto hid, began to shine upon her, and to bring her Soul out of this State of Obscurity and Darkness, and out of the Pains of Hell, that had taken hold upon her, feeling the Arrows of the Wrath of the Almighty: And she was Comforted with the sweet Message of the Free and Superabounding Love and Grace of the most Tender and Merciful Father; and was so richly favoured by her dear and blessed Mediator, as to receive at that time the Seal of her Absolution and Assurance, in a manner very special, there being presented to her in a Vision, the form of a Pardon, with a Seal to it; signifying that her Transgressions were blotted out, and that she was Sealed by the Spirit, for the Promise of the Father; as a Witness whereof a mighty Gift and Power of Prayer was then given to her. And ever since she has been a trained Soldier, under the Discipline of the Blessed J E S U S, and the leadings of his Spirit: which is a Spirit trying the Reins and the Marrow, and that will not abide but with simplicity of Heart, and Truth in the inward Parts. Let this suffice for the Credibility of the Evidence: for the present at least.

Now as for the Subject Matter both of the one and the other Treatise, it is a Divine Call to prepare and fit our selves against the greatest Revolution to come upon the World, that ever has been, with Directions how we ought to behave our selves in this wonderful Crisis, and what shall be the Success if we abide Faithful and Steadfast? The stile and manner, in which they are written, is not suitable to the Genius of this Polite Age, and especially of this Nation: It is Parabolical and Emblematical, full of Figurative Speeches, and Abrupt Transitions, and so utterly strange to the Modern Reformation of Language from the Stage, as it is not to be wondered at that it pleases so few; but withal such as it is the Power of God is the more manifested through it, and it wants not also a Beauty and Strength which is peculiar to it, and which would be very hard (if possible) to imitate.

In the first Treatise there are these Things Remarkable, viz the General of the Army appearing upon a White Horse, in a Triumphant Manner; the Trials, Excuses, Expostulations, and Discipline of the Person to whom he so appears; the Parable of the Mill, which is to supply the Army; the Decree of the Heavenly Council, and Proclamation of War; the Alarm for the Gathering of a Priestly Host: How they are to be Admitted into the Military Roll; that this is already opened in Heaven; the Time, Place, and Persons for the Rendezvous; an Observation upon the Continuance and Success of this War; all the Soldiers enter into pre-  
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sent Pay; all that Conquer are to win a Crown; how they are dispos'd of that Dye in Battel, before their Warfare is accomplish'd; the Resurrection of the Spirit of Deborah, and Prophecy'ing in the Army; the Discovery of Paradise, for the Recovery of which the War is undertaken; the Heavenly Auxiliaries; the Assurance of Victory; the Interest of all Parties to join themselves with this Army, a Description of the Auxiliaries riding on White Mules, with Censers in their Hands: and the effect of their Appearance; being the first Pitched Battel. After this follows another Alarm to Battel; a Prospect and Promise of greater Conquests; the Discovery of the New Jerusalem, and repeated Encouragements to Fight for it; a Letter from the King of this City to the Army; the Counter-plotting of the Enemy; the Communication of the Two Jerusalems; the Allegory of Esther and Mordecai, and the wonderful success of the Children of Wisdom; how they are assisted by the Four and Twenty Throne-Elders; a Gracious Encouragement to Perseverance; how they are visited by an Heavenly Host, and from them receive Anointed Shields; the Three Watches, and the great Power that is given in the Third; some particular Instructions to the Soldiers and Watchmen; the Miraculous manner of the Increase of this Holy Army; the Spies to this Army, the Seven Spirits of the Lamb; his Mark and Seal; the Proclamation of the Jubilee; the Watch-word; Counsels and Cautions to them that would obtain the Benefit of it; the Magical Rod of Moses, needful to the great approaching Deliverance of the Captives; the due Preparation of the Captives, in order to partake of the Promised Jubilee; the Blessing upon them; a Threefold Appeal, concerning the Premises, to Unbelievers, to Half-Believers, and to Believers.

In the other Treatise are to be observ'd the many and wonderful Rewards of the Conquerors; the Mighty Powers of Faith; the Blessed Fruits of Love; the Magnificent Conversation of distant Spirits; the Angelical Generation and Multiplication; the Manner and Progress of the Replanting Paradise; the Separation from the Earth; the Divine Cup which is the Spring of Understanding, the Fountain of Wisdom, and the Light of Knowledge; the Communication of the Priestly, Prophetical, and Royal Spirit; with an Account of the Court of the Prince of Peace, and some Observations on his Ministers. All is Calculated with a special regard to the New Century now upon its entering: And indeed all the Writings of this Author do point at some great Reformation of the Church, as very near at the Door; but carried on by an Invisible Power, and not by the Wisdom or Arm of Flesh. And the substance of them all, as well as of these two, may be reduced to the following plain Propositions, viz.

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1. That God is no Regarder of *persons*, but that whosoever truly fears him, and seeks to do his Will in any Tribe, Profession, or Religion, is accepted by him : and that out of all the Tribes, Professions, and Religions that are at this Day over the whole World, he will gather to himself an Holy and Peculiar People, to be as the first Fruits of the Kingdom of his SON.

2. That the Promise of the Father concerning the Gift of the Holy Spirit was never determin'd to Place or Time : But that it was extended Universally to as many as should Believe throughout all the Ages of the Church.

3. That this Spirit Blows where it lists, and is not contrrollable by the Wisdom or Power of Man.

4. That Regeneration in Man is the Work of the Spirit, and that Man ought only to cease from the Activity of his own Will therein, and to seek to become wholly Passive to the Divine Operation.

5. That in the process of Regeneration, there is a Conformity to the Blessed J E S U S, as to the great Exemplar : and that the several Degrees hereof are as so many Steps to the Kingdom of G O D.

6. That this Kingdom consists in perfect Righteousness, Peace and Joy in the Holy Ghost : and in the Renovation of the whole Man, Spirit, Soul and Body.

7. That this Kingdom shall comprehend the utmost Ends of the Earth, by Virtue of an Everlasting Decree : and that Christ as he is the second Adam, is the Head and Representative of the whole Humane Nature.

8. That not only the Justice, but also the Mercy of G O D is over all his Works : and that as the one is not confin'd to this short Life, so also not the other ; but that they may both endure for Ever.

9. That C H R I S T, as he is Heir of all Things, will lose nothing that is his Right, or that the Father hath given him : And that therefore of his Kingdom there shall be no End, but all Creatures whether in Heaven, or in Earth, or under the Earth, shall be made to submit themselves to him, and to bow the Knee.

10. That the Times of Restitution are Now about beginning : and that there is a Voice at present in the Wilderness, Crying, *That the Kingdom of Heaven upon Earth is at hand.*

*And moreover it is to be remark'd, in order to a right understanding both of These and of all such Books, that they do generally turn upon these Suppositions : 1. That beside the Literal Sense of the Scriptures, there is frequently a Mystical one also. 2. That it is not enough to Believe the Death or Resurrection of Christ, without bearing the Marks of them in our selves ; And 3. That the Operations of the Divine Spirit, and the Openings of the Kingdom of Christ, are successive and gradual. Which being well understood, there will be no great difficulty found in the Reading of these, or any other Treatises of the same Author. This was thought necessary to premise for Caution to the Readers, that so they may Apply what they Read to some of those General Propositions, or Interpret her by one or other of these Principles, and be careful*

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not to wrest the same to their own Condemnation. For as it is very dangerous to be impos'd upon in matters of this nature, so is it no less dangerous to impose on our selves, by perverting any thing from and against the original Design: and more dangerous to judge Definitively in a Case that doth not properly fall under our Judicature and Cognisance; lest haply we may be found Fighters against the Spirit of God, when we think it not. All that is here presented, is virtually an Appeal to the Sovereign Judge; to whom it belongs to Authorize, or Condemn that which is sent forth as in his Name: And he will not suffer Judgment to be wrested out of his Hands. For the Work of every Person shall shortly be made manifest: And the Day is at hand which shall declare it by the Revelation of Fire; wherein the Children of the Kingdom shall be Purified in the first place. And tho' there will be found among all of these some Hay and Stubble to be burnt up; yet the pretious Materials will hereby suffer no loss, but will appear so much the more radiant; and all that is Establish'd upon the Foundation of the Rock Christ (who ceases not still to follow his true Israel in the Wilderness) shall abide in the Furnace, and overcome the Flames. The Consideration of S. Ambrose may be enough, I think, to strike Terror into us, and to teach us to be sober in Judging: Who after having spoken of that Fiery Baptism, whereby all Iniquity shall be consum'd, and the Righteous shall shine as the Sun in the Kingdom of their Father, saith, Omnes oportet probari, &c. 'All must be tried by the Fire, whoever desires to return to Paradise: All must pass through the Flames, whether it be that John the Evangelist, whom the Lord so loved, as to say concerning him to Peter, *If I will that he tarry till he come, what is that to thee? follow thou me.* Concerning his Death some have doubted, concerning his Passage through the Fire we cannot doubt. Whether it be that Peter who receiveth the Keys of the Kingdom, he must also say, we have passed through the Fire. He is tried as Silver; I shall be tried as Lead: till all the Lead do vanish I shall burn. And again he saith: 'With Fire shall all the Children of Levi be Purified, with Fire shall Ezekiel, with Fire shall Daniel, &c. be Purified. 'Wo is me if my Work burn, and I suffer the loss of my Labour: And if the Lord save his Servants, they shall be saved by Faith, yet so saved as by Fire; and if we shall not be burnt up, yet we shall be burnt. Also he saith farther: 'There is only one, who could not feel this Fire, even he who is the Righteousness of God, Christ. Wherefore for as much as the Day of this fiery Trial is at hand, which hath been spoken of both by This, and by many others of the Ancient Holy Fathers, and has been also mentioned in many places of the Writings of this our Author, let us every one seek to prepare our selves according to the Word of our Lord, to watch that this Day overtake us not unawares, and to hold out in the Warfare of Faith and Love without wavering: And especially to take heed that we judge not, that we may not be judged; but that we leave judgment to whom judgment belongs, who in Righteousness doth Judge and make War, and out of whose Mouth goeth a sharp Sword, with which he will smite the Nations, and rule them with a Rod of Iron, who refuse to submit to his Golden Scepter. And it is hoped, that what is here Deliver'd, may be an excitement to some, yea to many, to prepare themselves accordingly, to love the Lord Jesus, and to believe the Promise of his coming; to live the Life of Faith, according to the Pattern in the Mount; and to love one another even as he hath loved us: that so the Beauty of the Primitive Philadelphia may break forth, and the Glory of the Apostolical Jerusalem may shine out, in the Spirit and Name of the everlasting Father; that all Nations may go up together to the House of the Lord, and that this Nation in particular may be as the Garden of Sharon. Amen, Amen.



## *A Short Exercise of the Spiritual Warriours,*

Recommended by an Old Experienc'd Soldier in the Faith, who  
Ended lately the Days of his Warfare in France

*Here inserted for Direction and Caution to as many as would understand,  
and Read with Profit, these ensuing Tracts.*

1. **T**HAT which is the most Holy, the most Common, and the most Necessary Exercise in the Spiritual Life, or Warfare, is the Presence of GOD: It is to be pleas'd with, and to accustom our selves to his Divine Company, speaking Humbly, and Lovingly Communing with HIM at all Times, in every Moment; without Rule or Measure; especially in the time of Temptations, of Sufferings, of Aridities, of Displeasures; and even of Unfaithfulnesses and Falshood, that so we may immediately recover our selves.

2. We must continually endeavour that all our Actions, indifferently of what sort soever, be a kind of little Conferences and Conversations with GOD; yet without Study, only as they proceed from the Purity and Singleness of Heart.

3. We must perform all our Actions with Weight and Measure; without Impetuosity or Precipitation, which denote a Wandring Spirit: We must Labour gently, quietly, and love-fully with GOD; must pray him to accept our Labour. And by this continual Attention to GOD we shall bruise the Head of the Devil, and shall make him to let fall his Arms.

4. We ought, during our Labour and other Actions, yea even in the midst of our Reading and Writing, however Spiritual they may be; nay, moreover while we are at our Outward Devotions, and Vocal Prayers; to cease and give over for a little Moment, and as frequently too as we can, to Worship GOD in the Center of our Heart, and to get a tast of him, tho' by the By, and as it were by stealth. Since you are not ignorant how GOD is present before you during your Actions, how he is in the Ground and Center of your Soul: Wherefore then it behoves you from time to time to retire and pause in the midst of your Outward Occupations, and also of your Vocal Prayers, to adore him inwardly, Praise him, Pray to him, offer him your Heart, and give him thanks.

5. All these Adorations are to be done through Faith, we believing of a Truth that GOD is in our Hearts; that he must be Worshipped, Loved and Served in Spirit and Truth; that he seeth whatever cometh to pass,



and shall come to pass in us, and in all the Creatures; that he is Independent from all, and that upon which all Created Beings depend; that he is Infinite in all kind of Perfections, so as by his Infinite Excellency, and Sovereign Right of Dominion to deserve all that we are, and all that is in Heaven and in Earth, whereof he may dispose according to his Good Pleasure both in Time and Eternity: And that consequently we owe him in Justice all our Thoughts, Words, and Deeds.

6. We must carefully examine which are the Virtues that are most necessary for us; those which are the most difficult to obtain; the Sins into which we are most apt to fall, and the most frequent and unavoidable Occasions of our falling: We ought to have recourse to G G D with an entire Faith and Confidence, while we are engag'd in the Combat, to abide resolute in the presence of his Divine Majesty, to Adore him in Humility, to Represent to him our Miseries and Weaknesses, and to Beg affectionately the Assistance of his Grace, according to the several Circumstances we are then under, and the stress of the Battel. This Conversation with G O D is in the Center of the Soul, where the Soul speaks to G O D Heart to Heart, and always in a great and profound Peace, which it enjoys in G O D: And now all what passeth without is to the Soul no more than as a Fire of Straw, which is extinguish'd according to the Measure that the Holy Fire from Heaven is there enkindled; and cannot at all (or but very little) disturb its Internal Peace.

This is what was found Written by a Person, who had Practis'd for above Forty Years continually this Holy Exercise of the presence of G O D, and of Communion with C H R I S T in silence, by having his Conversation in the Heavens, even amidst all his External Employments: And who during Ten of these was Trained in the Battels of the *Lamb*, after such a manner as is almost incredible; specially to any that have not been in like manner Exercis'd, under the *Fiery Proba* (or Fire-Ordeal) that every true Christian Soldier must pass through of necessity. And they that will obtain the Garland of Roses, in the Garden of *Sharon*, must (as he did) hold out in Fighting under the Banner of the Blessed Cross of J E S U S; till the Victory, preceeding the First (and Spiritual) Resurrection be obtain'd, and they can say that the L O R D is risen in them, by the Demonstration of his (late) hidden Life, and that being in the Hands of G O D, they matter not what they do or suffer for him, and in Union with his Will: For this is to be their whole Business and Engagement. They must not be terrified at the Fire of the Cherub which guards the Passage, but must Valiantly break through the same in the Victorious Name of J E S U S: whereby the Pretious Door of Pearl will be made to fly open, and a free entrance given into this Divine Plantation, whither their Beloved is gone down to see the *Fruits of the Valley*, who will there eat his *Honey-Comb* with his Spouse and Sister: and will drink his *Wine* and his *Milk* with the Virgins of the Bride-Chamber, that shall have follow'd him fully in the process of their Regeneration, and have

have trimmed their Lamps, filling them from the Seven Fountain-Lamps that burn perpetually before the Throne of the Majesty, in the Light of which the Majesty may be beheld in the Center and Ground of the Soul, as in its proper Mirrour and Reflection. And thus is that True and Spiritual Worship attained to, which this Holy Man did under many Outward and Heavy Burdens practise: and which he has thus, with all plainness and simplicity, express'd in Declaring, 1<sup>st</sup>. How that to Worship God *in Spirit*, is to Worship him by an humble real Adoration of Spirit in the Center of our Souls: and that there is none but God who can see this Adoration, which we may reiterate so often, till in the end it become as it were Natural; and as if God were One with our Soul, and our Soul were One with God. Experience demonstrates this. 2<sup>dly</sup>, How to Worship God *in Truth*, is to acknowledge him for what HE is, and to acknowledge our selves for what we are: How it is to own truly, actually, and in Spirit that God is *That which HE IS*, that is, infinitely Perfect, infinitely Adorable, infinitely remov'd from Evil, &c; and to behave our selves suitably to such an acknowledgement, under the Conduct of his Spirit. 3<sup>dly</sup>, How to Worship God *in Truth*, and under the Leading of the Spirit of Truth, is also to confess that we are entirely contrary to him, and that he is willing to make us Like unto himself: and how therefore it is a very great Folly for us to turn aside but for one Moment from that Respect, that Love, that Service, and those continual Adorations which we owe to him. And there are not wanting at this Day many Worshipers in the Spiritual Temple, who have well learnt these Divine Maxims, and have sounded thereby a Mighty Alarm in a Neighbouring Kingdom: which may cause yet a greater Shaking than the Politicians are aware of, who will then be convinced too late (if they Repent not) no less of the Imprudence, than of the Injustice of those Violent Measures which for some few Years past they have taken, in order to suppress the growth of this kind of Worship, (whose manifest Crime is that it is of no profit to the *Merchants of Souls*;) and will experiment the vain Attempt of thinking to Dam up a River that runs under Ground, and that may easily break forth in Seven Streams, while resisted in One. The Interest and Multitude that are engag'd on both sides, are indeed most considerable: And the War that has been Proclaimed against these Spiritual Worshipers in the inward Court is like to be yet of some Continuance, tho' prosecuted never so Vigorously. But these hear the Word of the LORD by his Prophets, saying unto them, *Be not afraid, nor dismayed by reason of this great Multitude; for the Battel is not Yours, but Gods: Ye shall not need to Fight in it your selves; only set your selves, stand still, and see the Salvation of the LORD with (and in) you:* And thus Believing in the LORD their God, by a continued Introversion into the Divine Presence, and a *standing still* in the Center and Fund of their Hearts, from all the Activity of their Corrupt Imaginations and Wills, that so the Pure Magia of the Holy Spirit may bring forth its Wonders; they shall surely be *Establish'd*. But as for their Enemies, *every one shall help to destroy another*: Even as it was in the Great Day of the Valley of *Berachah*, so shall it be again. Wherefore every one that is of the House of *Judab* (that is, they that are called to make a Confession of Spiritual Praise to the Divine Being as he is LOVE, and to acknowledge the Eternal duration of his Mercies;) and all the Inhabitants of *Jerusalem* (that is, they that press after the Internal Quiet, and Rest of the Soul;) and every one that is Listed in the Military Roll of the *Lamb of Mount-Sion* (that is, they that are in the Election of God to the First Resurrection, being Separated and Sanctified from the World to that end;) must above  
all

all things study this short and easie Exercise of the Heavenly Militia, to stand in the presence of God, and to stand still: That so they may behold that great Salvation and Glory, which is now about to be revealed in these latter Ages of the World. But to be Masters of this Holy Exercise, we are taught that there is required (1.) a Purity of Life very great: (2.) a Faithfulness to the Practise of this Presence, and to the Internal Beholding of God in the Light of Faith: (3.) a particular Care that this Internal Beholding (tho' but for a Moment) may prevent, accompany, and end every Action that we undertake: And (4.) Obedience to the Spirit of Christ, to follow him whithersoever he goeth, and to rest where he resteth; and especially to observe this in the Reading of the Holy Scriptures, or other Books that are Written with any Degree of the Unction of this Blessed Spirit. And if These, or any other Spiritual Treatises shall thus be begun to be Read by any, a proportionable Success may thence be expected: and they will have no reason to complain of their Labour being lost. Therefore seek to learn this Holy Exercise here Describ'd; then Read: So shall ye Understand, and so shall ye Profit. Otherwise there is nothing but may be converted into Venom. Even the very Love of God it self is at this Day become a Stumbling Block to many, as is well known: And if it be Pure from all Self-Interest, not seeking its Own but Gods, this alone we find is enough to raise the Jealousie of the highest Ecclesiastical Princes and Courts. Whence as if there were danger of Loving God too much, or of seeking his Glory too Generously, the Passions of Men have been carried on against it to that Exorbitant Height (though still under the fairest Pretexts) as even to Decry it for turning Christianity upside down, as well as the World. Such is the blindness of Humane Nature, even in Good Men, as coming without that Preparation of Holy Silence which is requisite, and without the Practise of that Exercise here recommended, we run into the grossest mistakes of Things and Persons that are Spiritual. But if any one shall faithfully practise this Holy Exercise, and attend to the Presence of God in his Soul, he shall be sure to hear and understand that Heavenly Call, and Angelical Summons that is now beginning to go forth over the whole Earth, by Witnesses raised up in all Parts, to Proclaim the Entrance of the Kingdom of Christ, in the Restitution of the Evangelical Spirit, and in the Renovation of Nature. And thrice Blessed is he that shall be Obedient to this Call: For he shall have a Name Written upon the Foundations of the New Jerusalem, and shall be made a Pillar in that Temple which descends from Heaven.

*Fountain of Gardens*, Vol. III. Part I. p. 151. "These are those that shall Fight the Battels of the L A M B, and bring him to Reign on (and over) the Earth: So that all Kingdoms and Nations may serve him as appearing in his Saints.

*Isa. 59. 17, 19, 20.* He put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head, and he put on the Garments of Vengeance for Cloathing, and was clad with Zeal as a Cloak. When the Enemy shall come in like a Flood, the SPIRIT of the LORD shall lift up a Standard against him: And the Redeemer shall come to Zion.

*Eph. 6. 12, 13, 14.* We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickednesses in high Places; wherefore take unto you the whole Armour of God, that ye may be able to withstand in the Evil Day, & having done all to stand. Stand therefore having your Loins girt about with Truth. THE



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# ADVERTISEMENT.

There is now in the Press the Continuation of the *Diary* of this Author, which will shortly be compleated; the same having been earnestly Solicited, and Recommended by Persons of Eminent Worth, out of several Nations. And there are Daily more and more Excited some, both in Neighbouring, and in very Remote Countries, to bear their Testimony to the Truths of the Kingdom of God declared therein, (of which there is one Instance added in the End that is very Peculiar) and some likewise to suffer for the same very considerably. Since the Year 1694, that these Writings began first to be Published in *Germany* and *Holland*, it hath pleased God to bless them very Wonderfully: and no manner of Oppositions, or Prohibitions, have been able to extinguish that Fire, which they have been made a means of enkindling in many Hearts of all Ranks and Degrees. A Judicious Writer in his *Characters* of the Mystical Authors, in a Book Printed this very Year in *Holland*, having just before spoken of *Hermas*, *Barnabas*, &c. thence takes occasion to give a glance upon the Writings of this Author, and the Conformity of their Character, to such as are more generally allow'd to have been Written by the assistance of the Divine Unction, and with a share of the Prophetical Spirit; and tells us, *That they are full of Salutory Instructions and Lights, as well as of Divine Revelations for the near Re-establishment of the Christian Church, through the Renovation of the Life and Spirit of Jesus Christ, and the Manifestation of the Wonders of his Kingdom. And they that are in this Opinion (saith he) are not Persons of the least Judgment, nor in few Places, nor in a little Number.* [*Lettre sur les Principes & les Caracteres des principaux Auteurs Mystiques & Spirituels.*]

When the *Diary* shall be Finished, there may be an Abstract of all together, in a Plain and Popular Way; with a Methodical Account of the Sentiments therein dispersed, and their Conformity with Scripture. Lastly, it is Advertised, that both this that is above Written, and the foregoing Preface, was sent to the Press, without the Advice, Consent, or Privy of the dear Author: And without the Excitement, or so much as the Knowledge of any one Soul whatever, beside him who now holds this Pen; and who is without all Aims and Ends but the *Divine Glory*.

The World is Crucified unto me :  
And I unto the World.

"An Alarm" should follow on here (see end of book) The catchword probably refers to The Introduction after the

THE

THE

2

# Christian Warfare.

BEING

Some Serious, Humble, and Practical

REFLECTIONS, On

## PSALM XV;

WHEREIN,

The Princely Prophet *David's* Great and Soul-ravishing *Question*,  
divine *Answer* and *Application*, are Considered:

---

By *J. L. THEOPHILUS.*

---

2 Cor. 10. 4, 5.

*Arma enim Militia Noſtre non Carnalia ſunt, ſed Divinitus valida, ad  
deſtructionem Munitionum.*

*Ratiocinationes evertendo, omnemque ſublinitatem qua ſeſe extollit adver-  
ſus cognitionem Dei : & in captivitatem redigendo omnem cogitatio-  
nem ad obediendum Chriſto.*

---

London, Printed and Sold by *John Gain*, Living in Merchant-Tailors  
Rents at the Lower-end of *Moore-Lane*. 1680.



1880

1881

1882

1883

1884

1885

1886

1887

1888



PSAL. XV.

Verf. 1.

**L**ORD, who shall \* sojourn  
in thy Tabernacle? Who shall  
dwell in the Mountain of  
thy Holiness?  
2. He walking in Inte-  
grity, and working Righteousness, and speak-  
ing the Truth in his Heart.

3. Not † reproaching upon his re-  
proacher, nor doing || evil to his evil-doer, nor  
bringing shame upon his †† Inwards.

4. Contemned in his own Eyes, despised,  
but honoureth them who fear the Lord;  
||| Swearing to a Friend, and changeth not.

5. Not giving his Money in Usury, nor  
taking a reward upon Innocencies; who doth  
these things, shall never be moved.

\* יור Or,  
abide, but most  
properly, in a  
strange Land:  
It is, also, He  
feared, implying  
a sojournment in  
fear.

† לשון ער,  
The root, he re-  
proached; there  
לשון a tongue,  
because the In-  
strument of re-  
proach, that is,  
(according to the  
Gospel-rule) not  
retorting, or re-  
viling one rev-  
iling him.

|| רעה

|| רעה Evil to his Neighbour or Friend (so most read. Which is so plain and  
well known a duty to Moral Nature, that it sounds flat amongst these eminent  
Soul-exalting Graces; and therefore the same Word, רע, being for both, I  
so read it, according to our Lord's Precept, Love your Enemies, blefs them  
that curse you. †† קרב. He approached, or drew near, most properly to  
conflict; Hence, קרב a Battel, also the Inwards of a thing, especially of  
the Soul, Spirit, or Mind of Man. Lex. Heptag. fully reads it Mind,  
Thought. I add another, (which from a Harmony of sundery Texts I have

## The Christian Warfare.

gathered) namely, Conscience, which was the same, I take it, the Antient<sup>s</sup> called Mens, the Mind,) Jer. 31. 33. I will put my Laws in their [Kerab] which the 70 renders, Mind. And the Apostle, citing this Text, reads the same (Heb. 8.) so. And again he calls it (10. 16.) Heart, not meaning the Bowel so called, but Inward Mind and Conscience. Isa. 26. 9. With my Soul I desired thee in the Night, also in the Spirit of my Kerab, Mind, Conscience, I will seek thee in the Morning. See Psal. 34. 3. 51. 2. 94. 15. And besides this, and (לב) the Heart, the Hebrew Scripture, hath not a Name for Mind or Conscience. But neither could the holy Pen-men be ignorant of these, nor fully express what appertains to a holy walking before God, without sometimes making mention of them in the Law, as the Apostles did in the Gospel; and therefore I judge, that by this, and the Heart, they signified Mind and Conscience. And hence Kerab, a Battel or Warfare; because in the Mind and Conscience, the Spiritual War is, as the Apostle, Rom. 7. 3. I see the Law of my Members warring against the Law of my Mind. And so I understand it here, not bringing reproach upon his Conscience, nor making shipwrack thereof, nor negligent in his Spiritual Warfare, but behaving himself as a true Souldier of Christ. Who doth these things, shall not fail to do all things which lead to an immoveable Seat of Happiness. ||| Swearing to a Friend. Some read, Swearing to his hurt, but (his) is not in the Text; indeed the word (הנה) will bear either. But the sense grates as if performance of rash Vows were a Pillar in Piety, as Jephtha's, or Saul's, or the eleven Tribes, to the loss of an only Child, or a Son, or a Tribe in Israel. Surely it were better in bitterness to repent for vowing foolishly, than to perform such Vows. Some read, Who swears to afflict himself, which is much easier; but neither was this, except upon some solemn occasions, practised by holy Men of old, that we read of, nor not so necessary to an immoveable Seat, as to be reckoned as one of the Pillars thereof. The Gospel-Precept is much otherwise, Swear not at all, and therefore this doubtless being ranked in so eminent place, hath a more lofty meaning. Now הנה is also a Friend, a Shepherd, and Christ sometimes manifestly signified by that word; (of which more hereafter) and so I understand it here, that is, He who nails his ear to the door-post of the great Shepherd of Israel, and changeth not. And to do so, is another sure Link in this Golden Chain: for having once tasted of that greatest of Love, which laid down its Life for its Friends, and afterwards to backslide, is desperate, and doubtless, hasty or common Oaths between Friend and Friend, cannot be the far end of David's intent.

PSAL. 15. VER. 1.

*Lord, who shall sojourn in thy Tabernacle? who shall dwell in the Mountain of thy Holiness?*

I. **T**HIS Psalm consists of a Question, an Answer thereto, and an Application. The first our Prophet makes in his own Name; in the next, he, by a *Prosopœia*, personates God, or rather God inspired him to reply in his own words, and so also in the Application.

The Question proceeds from a Mind, which had as it were a Prospect, a far off, of *the beauty of Holiness*; and as one *sick of Love*, breaks forth, *Lord, Who shall enjoy this?*

The Answer prescribes the Means of attaining. And lastly, the Application further obligeth the enamoured Soul to a diligent persevering pursuit after it's desired, according to the Rule of the Answer [*He doing these things, shall never be moved:*] as if he should say, I see the Object set before thee, is pleasant in thy Eyes, but the Way is strait and thorny, and therefore lest thou shouldst faint by the way, I tell thee, it is as lasting as beautiful, *Be faithful to the End, and thou shalt receive an Immortal Crown of Glory.*

2. Hence first, we observe the Wisdom of the Teacher, who perceiving that Human Nature is in its purest naturals so slothful to Good, and its affections so bent to things beneath, as it cannot be perswaded to set forth, in a fervent, constant pursuit of Good and Beautiful, except it first perceive that there is a



Way of attaining it, and the Attainment a full Recompense for all its painful Labour, and perhaps Tears; therefore our Prophet (whom God had chosen to be a Leader, an Instructor, and Example to Men) in these few words expresseth both and in others more at large; for verily, this is the burthen of most of his Spiritual Songs.

3. *Secondly*, We assume, that forasmuch as here he first holds forth that Principle which inflames the Soul with the desire of Happiness, and proceeds by chalking out the Way, until he arrive at the far End (*the City that cannot be moved*;) therefore the intermediate means by which it must be journeyed on, from that to this, must be of high and heavenly extract. I say, if the *terminus a quo*, be Lovely, and the *terminus ad quem*, unutterable Glory, it necessarily implies, that the Posts and Marks by which, the Course is directed, should be such Vertues as Heaven, not Earth, the will of God, and not of Man, set forth; even such as bruise and break, cleanse and purifie, heal and make the Sons of God perfect, and the hand of our Lord in them all.

4. Now therefore, if according to the usual reading, some Expressions sound flat, in respect of the great End promised, and are in the Letter no more than Natural Man sees in his own Glass, and may go far in the Practise, and yet never attain the promised Immobility, we may suspect that either we fall short in interpreting the Letter (which is pure and perfect in it self, as Silver tried in the fire) or, that under a vail, or figurative speech, it reserves Hidden Treasures, such as *Zabulon*, *Dent. 33. 19.* at his going forth, and *Issachar* resting in his Tent, shall suck out of the Seas, and are yet (God so willing) hid under the Sand. And tho I fear that *Zebulon* shall not set Sail in this our Day, or Lot, but the Blessing is reserved for future Times; yet it being manifest this Spirit hath a Centurie, since began to move in the Lamp, and still rides on prosperously, yet it is to be hoped, that this Treatise may find candor, if it do sometimes depart from the usual Reading;  
for



for it pretends not that it doth attain the very mind, and sense of the inspired Writer: But believing *David* was eminent amongst them who prophesied of the Grace which was to come by the Gospel-Truth, and enquired diligently after the Salvation through the sufferings of Christ; and that what was revealed to him, was as the Apostle testifies, 1 Pet. 2. 10, 12. not for himself, but that he might minister to them to come after, the things of the Gospel, sent from Heaven by the Holy Ghost, it only aims to make words, then delivered in a Mystery, or Shadow of good things to come, to speak in Gospel-Language, and to answer in Harmony to the more plain Doctrines of the Apostles, supposing that both minding the same thing, both must mutually be the best Interpreters of each other.

5. Now though the Answer is the great *Oportet*, in respect of the Rule of pious walking with God, yet it behoves we first enquire into the Intent of the Question (because the understanding thereof, makes much for receiving of the Answer) which consists of two parts, and both of Mystery; The first representing the Beauty of Communion with God, under the outward Vail of the Tabernacle, which, by an Allegory, answers to the Substance of that which ought to be the care and study of Christian Believers. And the Second refers to the Mountain of God, which cannot be confined to the bare Letter, nor yet, tho there is something of Allegory in it, doth it, in express particulars represent Gospel-Ordinances, as Tabernacle-Worship did, but rather some first and great Fundamentals of Religion, of both which we shall speak: And first of the Tabernacle, because first in the Question.

6. The Tabernacle was the first Institution, given by God in Ceremonial-Worship; for until *Moses*, there was no imposed Precepts, requiring a particular High Priest, or Place of Worship, or Altar, or Things appertaining to such Ordinances, as stood in, *touch not, taste not, handle not*, nor any outward Sign, save Circumcision, which was given to *Abraham*,

ham, rather as a Badge of a Propriety in God Almighty, (*El Shaddy*) than a Rule of Worship, for it was but once celebrated upon a Man, and that before he had done good or evil. And, until then, there was no appearance of a select or peculiar Church, and for a long time after (about 300 years) it continued in one Family, and was not compleatly set forth before *Moses* received the Pattern in the Mount. For, tho from the beginning Sacrifices were used, (as appears from *Cain's* and *Abel's*, also from *Noah's*, *Abraham's*, and first *Patriarchs*, amongst whom, *Melchisedeck*, *Priest of the Most High*, was, and doubtless had both People and Sacrifice) yet we neither find Command or Rule from God, how they were to be celebrated; as if in that Infant-Age of the World God was pleased with an Infant-Worship, voluntary, as he vouchsafed to inspire the natural Mind and Conscience in its first simplicity, and not yet perverted in its own vain Imaginations; for tho they multiplied before the Flood, yet were by it then lopped: And now therefore sprouting forth again, & the whole World lanching deep into all sorts of Idolatries, so that in *Moses's* days there was scarce a Knee left which had not bowed to *Baal*, God saw fit to put a yolk upon Nature, grown head-strong and rebellious; and therefore dividing the Nations, he took *Jacob* for his Lot, and *Israel* for his Inheritance, giving them a most righteous, but rigid Rule of Obedience, to the end it might break the proud Arm of Nature, and bring all Flesh under Condemnation.

7. And upon this account God gave to *Moses* Tabernacle-Worship, consisting in Moral Laws, and Ceremonial Types: The first given at Mount *Horeb*, in great Majesty and terror, so difficult to fulfill, and so imperious in exacting performance, as at the first Synod of *David's* rebuilt-Tabernacle, it was decreed, a Yolk neither they nor their Fore-fathers were able to bear. And verily, if God had not vouchsafed a secret Support under it, it had been insupportable to all; which branched forth into sundry particulars: First, The Promise to *Abraham*;

In

*In thy Seed shall all Nations be blessed:* Another to themselves by the hand of *Moses*; *A Prophet shall the Lord your God raise up, &c. Deut. 28. 15.* 2dly, A gift by Faith, to lay hold of these Promises in such power, as to make things not seen as if possessed, and of things not obtained as if they were. And a *third* Branch was the Ceremonial part, which under a shadow held forth those good things to come, which the Promises assured should surely come.

8. Now this is the Tabernacle to which our Prophet refers, and is to be considered in a twofold respect: *First*, According to its literal Excellency, (and Effects) which verily was so glorious, as it stood in need of a Vail, and yet was that Glory to be abolished. 2dly, As it is the delapidated Tabernacle of *David*, rebuilt in three days by his Son. Now in the first acceptation, it was a transitory place of sojournment, in the legal or typical Land of Rest, impowered to hide and shelter the Man-slayer in it self (as a City of Refuge) from the Avenger, until the death of the High-Priest (according to the order of Melchisedeck) had expiated the Trespas; and in the mean while could not cancel, or of it self give Bail for the least Sin, or seizure of the least parcel of the true Rest of God; that is, Christ alone could take away the Sin, and the Promises could only give assurance that he would come; and the Tabernacle could only give a hiding-place and refuge to the guilty Soul, into which Satan the Avenger durst not enter, until Christ came, and by satisfying for the Debt, discharged the Bail, and disanulled the Avenger's Commission.

9. And that the Tabernacle was, in Scripture-Language such a place of pilgrimage and shelter, sundry passages confirm: for first in our Text it is called *Obel*, most properly a Tent or Booth, which is a temporary place of Abode, never constant in one station, used as a Shelter by Pilgrims, and such as have no continuing City to dwell in, nor possessions of their own, but are at the courtesy of others. Hence *David*,  
tho,



tho a potent King, and Lord of many strong Cities, confesseth himself, *Psal. 39. 12. A Stranger with thee, a sojourner as all my Fathers were.* Which is not literal, but a concession that he and all his Predecessors, under Tabernacle-Ordinances, were as Pilgrims, and had no right to the everlasting City of the latter times. And to this the adjoined, *Who shall dwell?* consents; for the Hebrew word is, יָגוּר who shall dwell in sojournment? Also the word signifies to fear, and may as well from Lexicon-Authority be read, *Who shall fear in thy Tabernacle?* and in my ear it sounds best in a complicated sence, *Who shall in fear sojourn in thy Tabernacle?* namely, shall there find refuge from the assaults of Satan, Sin, and Guilt, until the rigor of the Law, and the storms of a guilty Mind be overblown, and *He come who hath healing in his Wings.*

10. Also the Tabernacle is called [סֹכָה] *Succah*, a covering or hiding; and our Prophet, *Psal. 27. 5. For in the evil (or afflicting) day he will hide me in his [Succah] Tabernacle; in the hidddenness of his [Oholo] Tent he will hide me; in the Rock he will lift me up, and exalt my Head above mine Enemies.* Now that Rock was Christ, and the sum is, He will hide me under Tabernacle-Ordinances from confusion, until Christ shall come, and raise me up in the new Birth, and set me above my Sins and Guilt. Again, *Psal.*

*61. 3. Because thou wert a Refuge to me, a Tower of Strength from mine Enemies, I will sojourn in thy Oholo of \* Hiddenness, I will trust or take refuge in the hiding of thy Wings.* Which again confirms what was said. And by the Wings he alludes unto the Cherubims, sometimes called the covering Cherub, because they covered the Mercy-seat and Ark, in which the two Tables lay, which

bring all Flesh under condemnation. Again, *Isa. 4. 6. And there shall be a Tabernacle [Succah] for a shadow by day,*

day from drought, and a Refuge and Hiding from storm and rain.

11. Now therefore the Tabernacle was a pure and holy Worship, given by God (as the Apostle saith) by the *disposition of Angels*, but rigid and insupportable to the purest walkers under it, to the end it might bring the glory of the Arm of Flesh, and all Creature-confidence under condemnation, under the Sun of our Righteousness with healing in his Wings; yet made supportable by the Promise, and faithful obedience to the Ceremonial Service, representing under a shadow the manner of that Salvation which the *Messiah* should work in the appointed season, yet not able to expiate one Sin, or to give the full answer of a good Conscience, but only to relieve and bail Offenders, until Christ arose from the Dead, ascended on high, and led Captivity captive, which was one great Sacrifice for all. And to this *David* seems to allude; *Psal. 32. 1. Blessed is he whose Prevarications are born, and his Sins covered, כסה: Blessed to whom the Lord imputeth no Iniquity, nor in his Spirit is Guile:* That is, in effect, Under the Tabernacle Sin was not taken away, nor the Sentence of Condemnation so quite blotted out, but it could reproach the Sinner with Guilt, and call for execution of Justice; but only so born up upon the Promises, as it could not sink down the Offender, and so covered as not to be imputed. And hence I thus in Paraphrase read the first clause of the Question, *Lord, who the Man who shall be so happy as to sojourn during his life in the Law, under thy Covering, his Sins hid, and his Iniquities not imputed?*

12. [*Who shall dwell in thy holy Mountain?*] This is the second Clause of the Question, and doubtless Symbolical, as in Scripture it frequently is; upon which now to insist would draw forth a too long Discourse. But briefly we observe, God had many Mountains: First, *Horeb*, *Exod. 3. 2.* upon which the Worship of the first Patriarchs gave up its Scepter to the Tabernacle, (as after upon Mount *Calvarie* the Tabernacle resigned to the Gospel); but *Horeb* is not that

we seek, because in Allegory it answers ( for *Simai* and it are one ) to *Hagar* the Bond-woman, and gendreth unto Bondage. So also we find *Tabor*, *Herman*, *Basan*, ascribed in peculiar to God, also *Carmel*, *Lebanon*, *Patan*, *Moriah*, &c. celebrated in Scripture for many great works. But above all, or at least most frequently, *Mount Sion* comes ( under lofty Characters ) into remembrance, where I say the Mountain in Allegory refers to a sacred Worship, not standing so much in Types and Ceremonies, as in the more weighty and fundamental parts of Piety. And therefore seeing it must refer to some known Worship, which was, or had been, and yet was not the then Tabernacle, it necessarily points at the Worship of the old Patriarchs, *Noe*, *Melchisedec*, *Abraham*, *Jacob*, *Job*, &c. And besides it is manifest from Scripture, that in that Age the Fathers did worship upon Mountains, in Faith, Reverence, Love, and the rest consisted more in contemplation upon the high Attributes of God than Ceremonial Duties ; also without a Law, ( that of Blood and Murder, *Gen. 9. 4.* excepted ) save that writ in the Heart by Nature, which yet had then a condemning force : for seeing no Law no Sin, and no Sin no Death, and yet Death reigned from *Adam* to *Moses*, therefore then both Sin and Death were in Act, and consequently a Law. Also hence it appears that this Mountain-Institution was established in the Wisdom of the natural Mind, ( yet not perverted by its own reasoning, but purged from such in the sweeping Judgment of the Flood ) and illuminated by God to perceive what was best pleasing to him in the main Fundamentals. And the Mind, thus inspired, was left to it self in point of order, to present her best fruits in her best manner, ( for even half debauched Nature knows that its Maker ought to be served out of the first and best stores ) which consisted more in Reverence, Knowledge, Prayer, contemplative Holiness, and Faith, than practice of Ordinances in *Moses's* way. For of *Noah* it is said, *He walked with God*, *Gen. 6. 9.* That he was moved  
with.



## The Christian Warfare.

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with Fear, Heb. 11. 7. And that he was a *Preacher of Righteousness*, 2 Pet. 2. 5. Which shews him to have bin acceptable for his Fear, Wisdom, Preaching, and Contemplation in Doctrinal Holiness. And *Abraham* through the whole Scripture is celebrated for Faith; and as I take it, *Jacob's* wrestling with the Angel, and prevailing, was by Faith and Prayer. So as from those leading Men we may reasonably conclude, that the leading Graces in Mountain-Worship were Reverence, Knowledg, Faith and Prayer, naked and simple in themselves, without other external performances of *Touch not, taste not, handle not*, or any thing of that rule of Obedience which consisted in Tabernacle-Ceremonies, or Form of Religion. And yet did the Patriarchs under these attain to great perfection, enjoying a more pacate state than under Tabernacle-Institution. For *Noah* made an everlasting Covenant in behalf of all Flesh, and was perfect and just: *Abraham* was the Friend of God, and Father of the Faithful; who blessed him, were blessed; and who cursed him, were cursed: *Isaac* was the promised Seed, in whom all Nations were blessed: *Jacob* wrestled with the Angel, the *Messiah*, and prevailed. Neither are these ever taxed with any gross Sin or Failing, nor any other of the first most eminent Patriarchs. But *Moses* failed, and provoked God: First, refusing to accept of his Ambassage to *Pharaoh*, because it was dangerous to the Flesh; secondly, in not circumcising his Sons; and lastly, at the Waters of Strife; and therefore was not permitted to enter into the Land of Rest. When the Father of the Faithful never staggered, but at the first word left Father, Mother, Kindred, and Country, and followed God he knew not whither; neither did he delay to sacrifice a dearer Son than *Gershom* was, nor ever failed to believe in the Promise, tho against hope. So *David* failed exceedingly in the matter of *Uriah*, and numbring the People: yet these two were the great Pillars in Tabernacle-Worship, and for their failings many Afflictions befell them. And in like

manner *Eli, Sampson, Jephtha, Solomon*, and others, had their failings and afflictions. Neither is this to be wondred at, for the Knowledg and Fear of God are the foundation of Piety and Faith, and Prayer the Spirit thereof, and the Ceremonial part, and rule of Typical Obedience, but the formal: the first, stable and firm; the second, liable to Spiritual Whoredoms, which in Scripture-Language is Superstition and Idolatry, which are the beginning, cause, and end of all Evil, *Wisd. 14. 27.* Besides, it was a *Y oak neither we nor our Fathers were able to bear.* So that Tabernacle and Mountain-Worship comprehend the whole Body of Religion, which consists in two parts, Contemplative, and Practical: the first excelling in Knowledg, Doctrine, Preaching, opening the Word, Prophecy, Gift of Tongues; and the other in Obediences, Works, Duties, and Performances of the Things which the first teach. Which also are twofold; some referring to God (as most Types do) and are not simply by themselves holy, but by the Command sanctified, so as in their seasons they required an obedience which was necessary unto Salvation; other referring to our Neighbours, the sum of which is Charity and Justice in their lovely effects, and indeed are more incumbent on the Gospel-Church now, than they were upon the Legal before; for then it was, *Love your Friends, and hate your Enemies*, but now, *Love your Enemies, &c.* Both briefly taught by our Saviour, *Love thy Neighbour as thy self*; and again, *Do unto others, as thou wouldst others should do unto thee.* These are again signified to us in the two great Commandments, but in a little different method; the first referring to our Duty to God, and comprehending as well Tabernacle as Mountain-Worship; for the first is, *Thou shalt love the Lord thy God with all thy heart, soul, and mind*; in which Obedience to all Rites, Seals, or Types, (as well Legal in their season, as Evangelical in our day) was comprehended, and was both contemplative and practical, Mountain and Tabernacle-Piety. *The first*

first is (as our Lord saith) the great Commandment; and the second is like unto it, Love thy Neighbour as thy self. Which is wholly practical, and (as I said) of more especial force in our Gospel-day. So as indeed David's Tabernacle and Mountain differ not much from contemplative Piety and practical, nor much from the two great Commandments; for to love God is contemplative, and to exercise Charity is practical, and obedience to Typical Commands consists in both; for to sacrifice, to wash, baptize, &c. is practical, but the laying hold of the things thereby signified, is contemplative. And in this the main Difference referring to the present occasion consists: For David refers more especially to the Command, as typical and practical under Tabernacle-Worship, and Christ as more spiritual, that is, pointing at those very Graces and Vertues the Type under shadows did signify, and therefore saith, *On these hang the Law and Prophets*, namely, spiritually and virtually. But of the Evangelical Interpretation more shall be said by and by. And now let us return to state the Question in the legal sence, as intended by David. Where forasmuch as by Mountain-Worship is meant reverential Fear, Faith, Prayer; and by Tabernacle-Worship, a hiding-place from the Avenger of Sin: the Question runs thus, O *Jehovah*! who shall attain the happiness to have his Transgressions hid, and Sins covered, until the evil day be past? and who shall rest in that peace and quiet, which reverential Fear, Faith, and Prayer builds up (in the figure and similitude of Propitiation for Sin) until Sin be done away?

13. But forasmuch as 'tis the great Concernment of all the Followers of Christ to enquire after the Evangelical meaning of this Question, let us also endeavour that, which must be assayed in comparing the Shadow with the Essence, the Type with the Antitype; for as *Moses* was the similitude of Christ, so is the Law of the Gospel, answering to each other, line for line, as the Impression of the Wax to the Signet; which



which is asserted by the words of the Apostle, *Acts 3. 22.* For Moses truly saith unto the Fathers, *A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall you hear in all things.* And hence our Saviour, *Had you believed Moses, you would have believed me,* John 5. 46. But before we enter into the merit of this, it behoveth that we propose two things:

*First*, That altho Mountain-Worship preceded the Tabernacle, (contrary to the method of *David's* Question) and was the preparer of it; yet was it not by the bringing in of the other antiquated, but still remains in its essential efficacies: for the Graces set on foot by it (especially Faith) are universal Necessaries in all manner of Piety; for Ordinances, Works, and all Performances are nothing without Faith, and reverential Fear. For as the Pedagogue-School initiates Youth, teaching Letters, and to read, laying the first Elements of Learning, and makes them fit for the Instructions of other Tutors in the Liberal Sciences; so does Mountain-Worship prepare the way to practical Obedience: For before Obedience there must precede a knowledg, who and how to obey. And in like manner, as the Disciple freed from School of the Pedagogue, ought still to retain the Fundamentals he there learned, as necessary to the attaining of other deeper Sciences: so also ought those grown perfect in the School of *Abraham*, to retain those Graces they learned there, as Fundamentals, in the School of *Moses*. And indeed the Rule holds in all cases, (for the preceding Graces always make way for the following) and so the whole Law, both Mountain and Tabernacle-Worship, were Pedagogues in order to Christ's Doctrine; or to speak more fully and properly, *Abraham's* teachings were as those which the Father and Mother instil into the Infant, for *Abraham* was the great Father, and now was the World (and Religion too) in its Infancy; and *Moses's* School was the Pedagogue, which with more severe Nurture prepared Youth, grown more vain and headstrong, for

for the more placid Tutorage of Christ: And yet no Vertue or Grace learned in any of these is by another obsoleted or made useless, but all co-operate together, adding strength to strength, and vertue to vertue, that the Man of God may be made perfect. Hast thou bin in *Abraham's* House, and learned that Faith, setting upon a Promise, wilt not let its hold go till it hath obtained a Blessing? Hast thou learned, that Prayer is able to wrestle with and overcome an Angel? Then art thou fit to learn Obedience in *Moses's* School. But by no means leave these Graces behind, and hope that Obedience (which without these is blind) will save thee; but know assuredly, many a bitter Storm, and Shower of Hail, besides scorching from the Sun, will assault thee; and if thou wantest Faith and Prayer, the coverings and shelter of the Tabernacle will not be able to hide and secure thee. And art thou now grown perfect in *Moses's* School? hast thou learned, that no Ordinance, Type, or Ceremony, (be it never so small, and shall perish in the using,) is to be neglected in its day, but is by the Command of God made holy, and sanctified for thy use? hast also learned that Obedience is better than Sacrifice? And lastly, and above all, that thy Obediences, Performances, and Merits, cannot take away one Sin, nor free thee from the guilt of Nature? Then art thou fit for Christ's Academy; and if he vouchsafeto admit thee, yet leave thou not Obedience out of thy Lesson, neglect not the least Command. And tho carnal Reason may suggest, what is Water? what is Bread? doth God care for these things? believe it not, but know the Command hath made it holy, and that all things commanded are so, and nothing holy *ex jure divino* but what is commanded; and also know, that God in bounty hath raised it up to thee, as a great, tho easy help, under which thou needest not vociferate, as the *Israelites* did under Circumcision. Remember thy Master *Moses*, whom God saw fit to save in an Ark of Bulrushes, when he could have done it in a fiery Chariot. And if in the like manner:

manner God hath given to thee a Help in it self mean, wilt thou therefore reject it, and be like *Naaman the Assyrian*? *I thought* (says he) *that the Prophet would have come out to me, and have called upon his God. Are not the Rivers of Damascus better than Jordan?* But says his Servant, *If the Prophet had bidden thee do some great thing, wouldest thou not have done it?* If he had asked ten Talents of Silver to have bought Ingredients for a Balsam, wouldest thou have refused? *How much rather when he saith, Go, wash, and be clean.* And so I say to thee that slightest the least Command of God. It was not a fault in the *Jews*, that they tithed Mint and Annise; but that they in the mean time neglected the more substantial parts of the Law; and therefore saith our Lord, *Do those, and leave not these undone.* But above all, depart not from this great Precept here learned, namely, That the performance of those or these, or what the closest Obedience of Man can produce, cannot cancel one Sin, or give thee any better character than an unworthy Servant. Wherefore, I say, let Faith make Obedience perfect, and let Obedience abound in all manner of good works towards God and towards Man.

14. The other that we propose is, That altho the similitude betwixt the Law and Gospel be very exact, yet it is in a way of proportion and not equality; for the Gospel hath in all things the preheminance above the Law, even as Christ above *Moses*: So as it may be said, as the Law to *Moses*, so the Gospel to Christ; and as *Moses* to Christ, so the Type is to the Antiipe. Again it is to be observed, that the Similitude betwixt them is in a reversed order in many things, one whereof (as most material to our present occasion) we shall instance, which is in respect of Time and Order, for what was first in one, must be last in the other: For as a pure Innocence in our first Parents began the Law, in the Command of the forbidden Fruit; so must the last perfection of Gospel-Righteousness restore to a new State of Innocency, as far excel-



excelling the former, as the second *Adam* excelled the first. And as the Sin of the first *Adam*, in the beginning of time, brought in the Curse, Sin, and Death; so in the last of days shall Christ swallow them up in victory, and deliver the Kingdom up to the Father, as the Apostle fully shews in 1 Cor. 15. the whole Chapter, but especially ver. 24. & 54. But of these things much remains to be said, only here I add, that the Law began in Innocency, but Sin breaking in, it ended in Death; and the Gospel began in Death, and shall drive away Sin, and end in Life Eternal. And therefore because in the Law, Mountain-Worship preceded, and prepared the way to Tabernacle-Worship; therefore under the Gospel, that Worship in the Spirit which answers to the Tabernacle, must precede and make way for that which is the Spiritual Mountain-Worship. And perhaps this may be the cause why *David* in his Questions first mentioneth the Tabernacle, namely, as having respect to Gospel-Order, which without doubt (in the Spirit) he understood. And upon this seems the Blessing of *Moses* to the Tribe of *Joseph* to be grounded, Deut. 33. 15. *Blessed of the Lord be his Land, — for the chief things of the ancient Mountains, and the precious things of the everlasting Hills,* (קֶרֶם & עֵילָם, two words of great mystery,) the first looking back at the Age when Time dropp'd out of the Bosom of Eternity, the other at that when it shall return to Eternity again. Now by these antient and everlasting Hills are meant the first and last Glory of the Church of God, as begun in *Adam's* Innocency, and again debauched to Death, and lastly re-edified to a more sure and a greater Glory by Christ in the last of Times. Also to the like effect, *The Blessings of thy desire have prevailed above the Blessings of thy Fathers,* (namely the ancient Mountain-Worshippers) *unto the ends of the everlasting Hills,* Gen. 49. 26. Now these two Blessings of *Moses* and *Jacob* are but one thing, and sweetly sing in the same Melody. And thus often by Hills and Mountains the great Glory of the last Times

are signified, as *Isa. 2. 2.* *And it shall come to pass in the last days, that the Mountain of the Lord shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow to it. And many People shall say, Come ye, and let us go to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, — For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem, and he shall judg, &c.* Which again is assured, *Isa. 11. 9.* *They shall not hurt or destroy in all my holy Mountain; for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea, &c.* I for brevity's sake only recite a few words, but the whole Chapters ought to be consulted, both shewing the Glory of the last Days, when contemplative Knowledge in the Spirit of Wisdom, Understanding, Counsel, Fear, and Knowledge, shall flow like a River. Look also, *Isa. 25. 6, 7.*

16. Now these things premised, let us proceed to what was first in our intention, namely, to enquire how the Shadow answers to the Substance, and to reduce *David's* Question to the Evangelical meaning, whereon the great Interest of the Gospel-Professors depends, in which we have a sure Guide, namely, the Apostle to the *Hebrews*, who in the whole Epistle industriously strives to shew, First, their likeness; and secondly, the great Prerogative the Gospel hath over the Law. And seeing the whole Epistle would be too long for this place, we will only insist (and that briefly too) upon some few more plain Testimonies.

The first whereof is, *Heb. 3. 5.* *And Moses verily was faithful in all his House, as a Servant; but Christ as a Son, over his own House, whose House we are, if we hold fast the Confidence and rejoicing of the Hope unto the end.* In which Scripture we have two main points of this Parallel explained, the one in the Institutors, *Moses* and *Christ*; the second, in their Houses or Institutions. Now concerning the Institutors, the one was but a Servant; the other a Son; the first, a Sojourner, the

the second, an Heir. Again, *Moses* was not able to bring the People of his House into the Land of Rest ; but *Christ* hath made all his Sons Co-heirs and Possessors with him of his Riches and Grace ; for *of his Fulness have we received Grace for Grace* . Just as the sealed Wax receives the lines and impression of the Signet, so the Faithful receive the efficacies of *Christ*, the only difference being, that our Gifts are in measure, and his without ; ours cannot uphold us from Sin, but must leave us light in the Ballance of Justice ; his is without measure, and able to make up where our account is defective. And hence it is written, *He was like us, tempted in all things, Sin only excepted*. Again, *Moses* and *Christ* were both potent in Miracles, but with this difference, That *Moses's* Miracles were most-what for destruction of Enemies, as in the Fields of *Zoan* ; and *Christ's* always to save, oft-time Enemies : he pulling down the pride of the Flesh, this healing and comforting the broken in heart. And this difference *Christ* himself asserts, *Mat. 5. 43. It was of old, Love thy Neighbour, and hate thine Enemy, (namely, in Moses's House) ; But I say, Love your Enemies, &c.* It is also observable, that the first Plague *Moses* miraculously brought upon *Egypt* was, turning Water into Blood ; and the first of *Christ's* was, turning Water into Wine, *John 2*. Now by Blood is meant Legal Fear, and Self-condemnation even unto Death, which was the end of the Law ; for unto Death it brings all Men, even the Elect, which Death yet is of Mercy, because in it lies the streight Gate leading to Eternal Life : and by *Wine* is meant Joy and Consolation, which are the end of the Gospel. From whence in part appears the Parallel betwixt the Institutors : the one a Servant, the other a Son ; the one bringing down to that Death, which all must pass before they can be new-born of Water and the Spirit ; and the other raising from that Death, and giving Life Eternal. The second part of the Parallel hath respect unto their Houses. Now *Moses's* House was a dead Tabernacle, the Service of which stood in the sprinkling



ling of Blood, Meats, Drinks, and external Ordinances ; but Christ's Temple is built of living Stones, a living House, a Service in Spirit and Truth, an holy Priesthood, a chosen Generation, even the Hearts of the Elect, in which God himself vouchsafes to dwell. And hence often the Elect Church is called the *Temple of God*, 1 Cor. 3. 16. & 6. 19. Eph. 2. 20. &c. From whence, how great the preeminence of the Antitype over the Type is, in part appears ; and also, how part of the Question of *David* is Evangelically to be understood.

17. The next Scripture is Heb. 5. 5. *So also Christ glorified not himself, to be made an High-Priest, (that is, after the order of Aaron); but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a Priest for ever after the Order of Melchisedec.* Before Christ was compared with *Moses*, who was the Legislator and Prophet, and now with *Aaron*, the Administrator of the Sin-covering Ordinances ; where the difference is, that *Aaron* was but a Servant, that could make nothing perfect, but every day offered Sacrifice, to keep in remembrance the hope of a full Mediation to come; but Christ is a Son, a beloved Son, in whom fully, and in whom alone God was well pleased, who needed not daily to offer Sacrifice, first for his own Sin, and then for the Peoples, but at once by offering up himself wrought Salvation to the uttermost. And whereas the other Priests were often removed by Death, Christ's Priesthood is eternal, according to the Order of *Melchisedec*, without beginning, without end of days, King of Righteousness, King of Peace. Look Heb. 8. 5, 6. & 9. 7, 8, &c. But that which most fully reacheth our intention, is, Heb. 11. 18. *For we are not come to the Mount which might not be touched, and that burned with Fire; nor unto Blackness, Darkness, and Tempest, and the sound of the Trumpet, and Voice of Words, which they that heard desired that the Word should be spoken to them no more. — And so terrible was the Sight, that Moses said, I exceedingly fear and quake.*

quake. But you are come to Mount Zion, and unto the City of the Living God, the Heavenly Jerusalem, to an innumerable Company of Angels, to the General Assembly and Church of the First-born, which are written in Heaven; and to God the Judge of all, and to the Spirits of just Men made perfect: And to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, which speaketh better things than the Blood of Abel. See ye refuse not him that speaketh; for if they escaped not, who refused him that spake on Earth; much less shall we escape, if we turn from him that speaketh from Heaven. Now (I say) this Scripture fully answers our end, states the Parallel, shews the Gospel's preheminance, and sets before us David's Question (in the first part) in its Evangelical Glory. For this Mount that might not be touched was Sinai, where Mountain-Worship gave up the Scepter to the Tabernacle; and at this time were the Ten Commandments, and Measures of the Tabernacle, and all its Vessels, given to Moses, with this Charge, See thou make all things according to the Patern shewed thee in the Mount. And the Blackness, Tempest, and Majeſtick Voice of Words, shew that awful Yoak, which Jehovah in the Counsel of his Will thought fit to impose upon his Elect People, only allowing a hiding-place in the Tabernacle, till the evil day was past. And on the other hand, the Heavenly Jerusalem, the General Assembly of the First-born (from the Dead), and Spirits of just Men made perfect, are those which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb, and are before the Throne of God, and serve him day and night. So as the Tabernacle of Moses is become the Elect Church of the First-born, and the purifyings and washings thereof changed for that fulling Soap, which can make the Spirits of just Men perfect; and the Wings of the covering Cherub are made a hiding-place, which can save to the uttermost; and which is more, give a Kingdom which can never be shaken: For they that are dead to Tabernacle-Worship, are hid (Col. 3. 3.)  
with.

*with Christ in God; and when Christ their Life shall appear, then shall they also appear with him in Glory.* So as the first part of *David's Question*, in the mouth of the Followers of Christ, is, *Lord, who is he that thou wilt raise from Death, and making his Spirit perfect, wilt hide in the Bosom of thy Christ, until he and they appear in that Glory he had with thee, before Time was?*

18. Now concerning the latter part of the Question, it must also be in the same manner sought after. Now the Beauty of Mountain-Worship consisted in those Graces, wherein the Worshippers were Types of Christ. And first *Noah* figured him, as he was the Preacher of Righteousness, and forewarned of the Evil to come; for it was not the Man *Noah* that preached to the Spirits then in Prison, but Christ then figuratively spake by him, *1 Pet. 3. 18.* whereby the World was condemned, and only eight Persons saved. But in the fulness of time Christ preached himself, was heard, seen, and handled, filling the Poor and Hungry with good things, made the broken Hearts whole, gave deliverance to Captives, Eyes to the Blind, and Light to them which sat in Darkness, published the acceptable Year of the Lord to all Nations and Languages, and teaching the Mystery of Salvation, laid open a sure Path to the innumerable Companies of the Church of the Living God, and to the making perfect the Spirits of Just Men. So also the Waters of *Noah*, was a Type of Baptism by Water, *not as putting away the Filth of the Flesh*, but the Baptism of Christ was with the Holy-Ghost, giving the Answer of a good Conscience, *1 Pet. 3. 20, 21.* Again, *Noah* taught a reverential Fear of God, but Christ perfect Love. And *Abraham*, the next Heir of Grace, was a Type of Christ, (as both were Fathers of the Faithful) but he according to the Flesh, and Christ according to the Spirit. And *Abraham*, tho every where justly celebrated for his never-failing Faith, yet so far did Legal Faith fall short of Evangelical, as

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*Abraham* only attained to offer up the Promise in *Isaac*, and by Faith to receive him in a Figure, *Gen. 15. 6. Heb. 11. 17.* But Christ freely and really, that is, not in a figure, offered up himself to an ignominious Death, bore the Wrath of God kindled by our Sins, and pacified it by his Blood, obtained the promised Glory, and made us Co-heirs thereof. Again, *Abraham* left his Country, and by Faith followed God he knew not whither; but Christ left his Possessions in Heaven, well knowing those Bitternesses he was to meet withal in his Peregrination upon Earth. And lastly, *Abraham* attained by Faith to be called a *Friend of God*; but by Faith in Christ we are made one with God, even as the Wife is Bone of the Bone, and Flesh of the Flesh of her Husband; for as Christ is one with the Father, so are we by Faith one with him; as it is written, *And the Glory thou gavest me, I have given them, that they may be one even as we are one, I in them, and they in me.* Lastly, *Jacob* wrestled with an Angel, and fore'd a Blessing for himself and Family; but Christ, being in the Form of God, thought it no robbery to be equal with Him, and obtained a Blessing for the innumerable Family, the Church of the First-born. So as in the Gospel-Mountain, instead of Fear, we shall have perfect Love; for Water-washings, Peace of Conscience; for fore-warnings of Evil to come, the Evil it self is removed; for Promises of good things afar off, actual possession of the things promised; and for Friendship, full Union. O that He would rend the Heavens, and come, that the Mountains might melt away at his Presence.

19. There are two other Sister-Texts, which agree in so full harmony with that we are upon, as leaves no place for doubt but that they all mind the same thing, and may much conduce to the explaining one of another; for no Key more expert in opening Scripture than its own. The first, *Psal. 24. 3. Who shall ascend into the Mountain of the Lord? Who shall stand in his holy Place? He that hath clean hands, &c.* Now the

the Question is expressly the same in effect, for the Holy Place and Tabernacle are one, for in it were two holy Places, the Holy, and most Holy, which Myſtery Paul explains; for ſeeing the ſecond Holy did answer to the Goſpel-perfection, it neceſſarily follows, the firſt was a Figure of the Legal: *For (ſays he) there was a Tabernacle; the firſt, in which the Candleſtick, Table, and Shew-bread were, which was called the Holy; the other after the ſecond Vail was called the moſt Holy, into which only the High-Prieſt went but once a year, the Holy-Ghoſt thereby ſignifying, that the Way into the Holieſt yet was not made manifeſt, whiſt the firſt was yet ſtanding, which was a Figure for the time then preſent, in which were offered Sacrifices, which could not make perfect, as pertaining to the Conſcience, but ſtood only in Meats, &c. — But Chriſt being come, an High-Prieſt of good things to come, by a greater and more powerful Tabernacle, &c. obtained Eternal Salvation.* Whence again we obſerve, that the preeminence of the Goſpel above the Law is further aſſerted. Secondly, That in the Tabernacle there was (as I may ſay) a Wheel within a Wheel; for tho the whole Tabernacle did moſt eminently figure that Righteouſneſs which was by the Law, yet had it a ſecret regard to the Goſpel alſo, as if indeed, even in its day and perfection, it was not of avail, ſave as it had reſpect to the Righteouſneſs of Grace. And thus far we have the Apoſtle's warrant. But it ſeems from the courſe of the Analogy, that the Court of the Tabernacle, which was without the firſt Vail, and had in it the Altar and Laver, did answer to the Worſhip in Mountains, for into it were all the Congregation admitted, and ſo in Mountain-Worſhip were all Nations; here alſo were the Sacrifices ſolemnized, and they were the only Ceremonial Service uſed in Mountains. But to inſiſt on this, would be too long in this place. Another difference is, that in this Question the Mountain is firſt, which is according to the Legal Order; and in our Text the Tabernacle, according to the Goſpel: as if the Prophet ſpoke more legally here, and

in our Psalm more spiritually. Also for [*dwell*] there, it is [*ascend*] here, implying, there must be a painful or legal working up, before a legal Habitation can be had in this Legal Mount. Again, for [*sojourn*] there, it is [*stand*] here, that is, able to stand under the Legal Yoak, which is hard to do, tho under Tabernacle-Coverings.

The other Text differs much in the Question in expression, but not in effect, as the Answer assures; where the Prophet having shewn the terrible day of God's vengeance upon the Wicked, he adjoins thus, Isa. 33. 13, 14, 15. *Hear ye afar off, (the Gentiles) what I have done; ye that are near, (Jews) know my Might. 14. The Sinners of Zion feared, Trembling took hold of the Hypocrite: Who shall sojourn in the devouring Fire with us? Who shall dwell in the Burnings of the hidden Age? He walking in Righteousness, &c.* Now here by these Fires, the same things are in a Mystery signified, as I may say, in their purer essence; for by the devouring Fire God the Father is meant; and by the Burnings of the Age, the Baptism of Fire by Christ: for the Father is a Consuming Fire, Heb. 12. 29. *Dent. 4. 24. 9. 3. 66. 18.* And our Prophet again, *Behold the Lord will come with Fire, and rebuke with Flames of Fire; for by Fire will he plead with all Flesh. The Son also came with the Fan in his Hand, and will thoroughly purge his Floor, and burn the Chaff with unquenchable Fire.* Also he will baptize with the Holy Ghost, and with Fire. As also another saith, *Behold, I send my Messenger, (which was John the Baptist, who bore the former witness of Christ,) and he shall prepare my Way; and the Lord whom ye seek, shall suddenly come: — But who shall abide the day of his Coming? Who shall stand when he appeareth? For he is like a Refiner's Fire, and he shall sit as a Refiner and Purifier of Silver, he shall purify the Sons of Levi, the Ministers of the Tabernacle, and melt them as Gold; then the Offering of Judah and Jerusalem shall be sweet to the Lord, after the manner of the days of*



*the hidden Age, and ancient Years, Why & How:* And this is the Fire of the hidden Age. Yet hath infinite Wisdom and Love found out a Medium, whereby our frail and sinful Mortality shall co-habit with that Fire (which if it touch the Mountains they shall smoak) in safety; as was represented by a Figure to *Moses*, at the Bush which burned but was not consumed; for that Fire was the Godhead, and the Bramble the Seed of the Woman in Christ, a Mystery of Mysteries, that the Seed born of Corruptibility should embrace Incorruption, and not be consumed, so as all *Moses's Egyptian Learning* was confounded, to see the natural Fire not devour the natural Bush, but much more astonished in Spirit, when he heard that that Fire was *Jehovah*, the God of his Fathers, and consequently the Bush human Nature. So as God here taught *Moses* the Mystery of Mysteries, namely, the Incarnation of Christ, where Flesh did not only live unconsumed in the devouring Fire, but became one with it, even an immortal Fire, replenished with the fulness of its Glory, of which we also through the good Will of Him that dwelt in the Bush shall receive, if we continue faithful, even Grace for Grace. And now *Esay's* Questions are, *Who shall live with Christ in the devouring Fire of the Law? Who shall dwell with Christ in the purifying Flames of Gospel-Baptism?* Of which it would seem the mad Prophet *Balaam* was not ignorant, for his Question also was, *Alas! who shall live when God does these things?* And *David's* Question I read thus, *Lord, who shall sojourn under the Wings of thy covering Cherubins, and be hid in thy Tabernacle from the Avenger of Blood, until the great High-Priest by his Death open a way into the Holy of Holies? And who then shall dwell in assurance of Salvation, Peace of Conscience, and Union with thee, until thou subdue all, and shalt make thy self All in All?*

1. *Ver. 2. He that walketh in Integrity.* This is the first Clause of the Answer, which is not expressly mentioned in either of the

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the Sister-Texts, but doubtless complicated in both; and sheweth what is the first qualification in order to the attaining the Happiness proposed in the Questions; namely, *Walking in Integrity*, a word (as we shall observe) only applied to Mountain-Worshippers; but may also be read, *Innocency or Purity*; not he that is a Servant of *Mammon* as well as God, of *Belial* as Christ, but is wholly and entirely a Walker with God, as *Noah* was, perfect and righteous, neither freighted with his own Rags of Merit, but empty, innocent, and unspotted from the Garments of the Flesh; neither an Idolater, for these build Tabernacles of their own, and seek to natural Mountains, and shall in vain cry to them to hide them, or fall upon them, in the day of the Wrath of the Lamb, coming to plead with all Flesh in Fire. The word for Integrity is, תמימ *Tumim*, from the root to be perfect or compleat, and also to be consumed, worn, and defective, which contrariety is no strange thing in the holy Tongue, nor is without a mysterious purpose: And here by complication is Perfection, Integrity, or Innocence, acquired by being consumed, or wasted in its own Wisdom and Merit. Not such a one as saith, I am whole, and need not a Physician; but that which is made perfect by suffering, even to a total consumption of the Arm of Flesh, and all Creature-Comforters, and thereby brought to an empty Innocence, and made fit to receive of that Fulness which is in Christ; for without such a Consumption 'tis impossible to live in Christ, and without that Life, no dwelling with him in the Gospel-Fire, or the everlasting Hill. So as this Integrity cannot come by the multitude of Bullocks or Rams, or Rivers of Oil, Duties or Performances, but by payment of the best Fruits, and by after-acknowledgment of nakedness and emptiness, that is, by finding all outward Dependencies winnowed away by him, whose Fan is in his hand, who filleth the empty with good things, and sendeth the rich away empty. So as *Tumim* hath a Legal and Evangelical Interpretation; for as it consumeth,

It is the Act of the Law, whose Ministry is to impose a heavy Yoke, and more and more to thrust Thorns into the proud Flesh, discovering the nakedness and infirmities thereof, and being not able to take away guilt, it at length brings all under condemnation : but then as it is the School-master to Christ, and this Consumption the Bruiser of Worldly Wisdom, and introducer of Humility, Meekness and Emptiness, (which are the very swadling Bands of the new Birth) it is the Foundation of Gospel-Grace, which is the true *Tummin* or Perfection. And thus I understand this Text, *He walking in Integrity*, or Innocency, acquired by the consumption of the Arm of Flesh, replenish'd and made perfect in the Fulness of Christ. And indeed during the first Tabernacle, there was no walking in Integrity, save by being made dead to Performances, and bearing up by Faith upon the Promises, and Faithfulness of the Promiser ; for thus did the Fathers of old obtain a good report. And for the better explaining of this Integrity, we shall observe to whom of the Fathers it was ascribed, which was only to Mountain-Worshippers, *Noah, Abraham, Jacob, and Job*, and not again to any, until our Lord saith, *Be ye perfect, as your Father in Heaven is perfect*. Of *Noah* it is said, *He was a just Man, and perfect* ; which was consummated in him, when in the Ark all fleshly Dependence was consumed. To *Abraham* God said, *I am the Almighty, walk before me, and be thou perfect* ; which in like manner was effected in him, when he sacrificed the promised Seed, in whom he and all Nations were to be blessed, for then was he empty of all outward Hopes. The Character of *Jacob* was, *a perfect* (the English, *plain*,) *Man, dwelling in Tents* ; which was verified in him, when he went over *Jordan* with his Staff only in his hand. Lastly, *Job*, a Son of *Abraham*, but not of *Jacob*, a Man perfect, and fearing God, & every way eminent for consumption, even reduced to that emptiness he brought into the World with him, *Naked I came, and naked I shall go*. He also was eminent for



for Patience, and not offending with his Tongue, and yet often boasts of his \* Integrity, *Job 27. 5. Tummah. 31. 6. 2. 9.* Which doubtless must be this by Consumption, for surely to have boasted of any other Perfection before God, had bin to have offended greatly with his Tongue; and indeed sometimes his Discourse with God, desiring him not to spare, would seem peremptory, if not in order to such a Consumption. So as these Pillars of the Mountain-Church are best Expositors of a Man of *Tummim*, namely, empty in himself, but full in the Wariness of *Noah*, Faith of *Abraham*, Prayer of *Jacob*, Patience of *Job*.

2. Now therefore the Gospel-perfect Man is he that walked in the Faith of Christ, and is wholly consumed in his own Righteousness or Performances, how choice soever they be; for in a Christian's Life there is no Medium, but either to work perfect Righteousness, or to cry out, Unclean, unclean. For if a Man fulfil the Royal Law, he hath done well, and hath whereof to boast; but if he offend in one point, he is guilty of all, and must pronounce himself unclean from head to foot, and seek a Mediator, which he can never find, as long as he hopes in his own Merits, or thinks he has one sound part in him; for surely there is not a Man, but he alone that confesseth himself wholly unclean, is in the streight way to Perfection, according to the words of our Saviour, *John 9. 41. Jesus saith unto them, If you were blind, you should have no Sin; but now you say, We see, and therefore your Sin remaineth.* The Prophet, *Isa. 42. 19.* hath a remarkable Passage in harmony with this, *Who is blind, except my Servant? and deaf like my Messenger I will send? Who is blind like him that is \* perfect, and blind like the Servant of Jehovah?* That is, If a Man have Eyes to see Beauty in, or Ears to hear the Flatteries of his own Performances, he is not perfect before God; but yet as the next Verse saith, he ought to *see much, and not perceive,*

\* כְּמִשְׁלָם properly signifies such a Perfection as is in Peace and Absolution, or Compensation.

perceive, and to open his Ears, and not hear ; that is, he ought to be diligent in all Duties *Jehovah* hath commanded, but to use them as he used them not, confessing himself an unworthy Servant. And in the like harmony our Saviour again speaks, *John* 12. 24. *Verily I say unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone ; but if it die, it bringeth forth much Fruit. He that loveth his Life, shall lose it ; and he that hateth his Life in this World, shall keep it.* Now compare this with *Mat.* 3. 14. *Luke* 9. 24. and the Interpretation is plainly thus, He that denies himself, and follows Christ in Death, shall find Life Eternal ; and if he do not, he cannot walk in Integrity. So as Gospel (*Tummim*) Perfection is to walk in the total Consumption of his own Perfection, which the Apostle to the *Philippians* fully asserts ; for having boasted of his Legal Preheminences, *Phil.* 3. 8. he concludes thus, *But what things were Gain to me, I accounted Loss, — Dung and Dross for Christ, and to be found in him, not having my own Righteousness which is of the Law, but that which is through the Faith of Christ.* The same also is fitly represented, as it refers to *צמח* in both senses, (Legal and Evangelical) in the Law of Leprosy, *Levit.* 13. 11, 12, — 17. *For if a Man was quite clear from the Scab, he was clean ; or if the Scab was spread over the whole Body, so as no part was free, then also he was clean : but if there was but one, and that never so small a Scab, and one other small place free, the Party was unclean, and forbidden the use of holy things.* And the same Rule holds under the Gospel ; for if a Mans Righteousness be perfect, he needeth not a Mediator ; but if he hath failed in one point, he ought to pronounce himself unclean and vile throughout, and to hate his own Life, to be blind and deaf, that thereby he might be made capable of a new Birth. And surely this Perfection in Consumption is that the Gospel-Believer ought to aim at, for thereby alone is he made capable of the Answer of a good Conscience, and that Union which maketh him one with  
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God in Christ. And this is walking in Gospel-Integrity. 2dly. *And worketh Righteousness.* Both Sister-Texts omit the first Clause, *Walking in Integrity*, but imply it in this; as *Psal. 24.* that is, *innocent of Hands*: Now Innocence consists in emptiness, and not being full of good deeds, but void of evil, and therefore must be attained in already nocent Nature by evacuation of its spots, that is, by consumption. And indeed Integrity and Innocence in Man are the same thing. Hence our Prophet, *I will wash mine Hands in Innocence, and so will go to thine Altar*; which is as much as *I will wash my Hands in Integrity* by \* *Psal. 26. 6.* \* Consumption, and to have so washed is to 73. 13. begin the Works of Righteousness. That of *Isa. 33.* saith for both, *Walking in Righteousness*, taking the Verb of the first, and Substantive of the latter. But the Text hath it, *working Righteousness*. And indeed this hangs upon the former, and is drawn in by it, as one Link of a Chain draweth in another; for until a Man hath attained Perfection by Consumption, or washed his Hands in innocent emptiness, and believeth in Christ, he cannot work Righteousness, but that effected, the way is made smooth and easy into the Treasures thereof: for if he lay hold of the true Mediator, in whom (and in whom alone) the Lord is well pleased, he becomes one with him, and consequently Co-heir and Partaker of all his Righteousness. And indeed such is the Prerogative of Saints in this case, that according to the measure of their Faith so much of the Fulness of Christ they may call their own. This was Christ's usual word, when he healed the Infirmities of the Body, *Be it unto thee according to thy Faith*. And surely in the same words he healeth Souls consumed unto Integrity, as it were leading them into his boundless Treasures, and bidding them take according to their Faith; and tho' they have Faith can bear away Mountains, yet shall it not be said to them, yet take too much, or yet shall any require a price for what they take.

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Yet here it is especially to be regarded, that in this State a Man is not discharged from the Rule of Obedience, for surely here lies a Rock in the Mystery of Salvation, upon which some (even choice ones) have stumbled, and others once in a hopeful way have dashed to pieces; for being come into the Treasures of Grace and Faith, they perceive their Works and Merit of small force, and strait grow slack in Duties, and cold in Charity, which makes shipwrack of Faith and a good Conscience; for that Faith which hopes to live upon Grace, and quits the rule of Obedience, is no more Faith, but blind bold Presumption. For when a Man is adopted unto Sonship with Christ, also his Obedience and Cross is entailed on him; for if he a Son ought Obedience, much more we that are Servants; and therefore it is not enough for him that will work Righteousness, to rest upon Faith without Works, or Works without Faith, but to weave both in a due Temperament together; for *Abraham* our Father was justified in both, for he believed, and it was counted for Righteousness, before the Covenant of Works was, yet not without Works of Obedience to the Command of God; for by Works he was justified when he offered *Isaac*. Seest thou how Faith wrought with his Works, and by Works Faith was made perfect, and the Scripture fulfilled, *Abraham believed God, and it was imputed to him for Righteousness*. And therefore Faith alone cannot attain our Prophet's Rule, because he that works not at all cannot work Righteousness, nor yet he that worketh in his own Merit. And therefore the Work of Righteousness beginneth in Integrity, by consumption of all Creature-Dependencies, so far as the Soul may find it stands in need of a powerful Mediator, that can forgive Sins, which is Christ alone, to whom it must next seek to be united, which is by Faith; for to believe in him is to be one with him. And this effected, the next is to apply zealously to good Works and Duties, Charity, Mercy, Meekness; for he is the true Vine, every Branch in him

him that bringeth not forth fruit, the great Husbandman taketh away. And therefore now begins the right season of working, for until now was but a plowing and sowing in Sorrow, and now cometh a reaping in Joy; for through this Union by Faith, Christ pours forth his living Righteousness upon our dead Works, giving them Life, as he did to leprous *Lazarus*, after he had lain four days in the Grave. And lastly, having done all thou canst, call thy self, Unworthy Servant; know that thy Obedience or Works cannot profit God, but only that Obedience is better than Sacrifice, and a humble contrite Heart better than Rams, or Rivers of Oil; and in so doing thou shalt work Righteousness. The sum of all is, Judge, condemn the Works of proud Nature, roul upon Christ, work in Humility, and account all dead without the quickning Spirit, and so shalt thou attain the second step towards the Rest of God in his holy Mountain. Thus with the Heart thou mayest believe to Righteousness, and with thy Mouth confesse to Salvation, thou shalt believe, and not be ashamed; thus mayest thou call on the Name of the Lord, and be saved. But in vain doth the slothful Soul expect a station in the holy Mount, for the Believers Prerogative (and that a great one too) is, that having presented his best Fruits, how light soever in the Ballance of Justice they be, he may by Faith lay hold on the Righteousness of Christ, and calling it his own, take what Sums to make up his Accompt his Faith can bear away: for in that only is this Mans abundance stinted; for if he strain at a Gnat, such will his portion in Righteousness be; and if his Faith can carry away a Mountain, rather than he want Spiritual Food, *Jordan* shall overflow its Banks. So that as an Object, an Eye, and Light, make up the pleasing Sense of Seeing; so commanded Duties, Obedience, and Christ, compleat the Works of a Believer: for as an Object is vain without an Eye, and both without Light; so are Duties or Commands without Obedience, and both nothing without Christ: And

as the Light is that which gives life and vigor to both the other ; so Christ is the Life of our Works and Duties. And lastly, even as the Light profiteth not without an Eye, or Object ; so verily Christ is of no effect, where Obedience, and the Precept or Rule of working, are lacking. So as *David's Answer* thus far in Gospel-Language is, *He that walks in the Consumption of his own Righteousness, yet holding fast the Rule of Obedience by Faith in Christ, makes his Works perfect.*

3. [*And speaketh the Truth in his Heart.*] Psal. 24. saith, *He that is pure of Heart ;* I say, 'tis *He that speaketh Equity,* which are all univocal. This is the third Link of this Golden Chain: for before we can work Righteousness in the School of Christ, 'tis impossible to speak Truth in the Heart, because all other Righteousness is Lies and Vanity. But for the understanding of this, it behoves that we first mind in what sence the Heart is taken in Scripture-Language, not as a meer Bowel, or Member of the Body, but allegorically: as the Body bears the Image of the Soul, so the Members of that answer to the Gifts and Graces of the Soul. Now in Scripture 'tis sometimes taken in the better part, sometimes in the worse, as the Source of all evil ; for not rarely some effects are ascribed to it, consonant to the Conscience or Mind, and doubtless it hath some affinity with it, and yet is not altogether the same, because some things imputed to it are incompatible with the Conscience, as Dissimulation, Flattery, Forgetfulness of God, &c. I judg thus, the Conscience is the most Divine part of the natural Man, and hath the most immediate Converse with God ; and the Heart answers to those Faculties in the Soul, which have immediate converse with it above, and also with Sense and sensual Affections beneath, capable of receiving Leaven from the Wisdom of that, or Folly of this, and consequently is that before which Life and Death, also Will or Arbitrement are placed ; for the Conscience refrains all Commerce with Sensual Affections, except as a  
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Judge and Reprover of their Exorbitances, but the Heart doth not ; and therefore the Scripture saith, *The Word is (קרב) near thee, in thy Mouth, and in thy Heart :* Which shews the Heart is a Faculty, where the sound of the Word within is heard ; and again it ascribeth to it, Imaginations, Thoughts, Passions, Affections, and Desires, Love and Hate, Appetite and Dislike, Anger and Patience, Grief, Joy, Fear ; and thence 'tis, accordingly as 'tis leavened, a great promoter of Vertue or Vice. And therefore to order it aright, so as it may learn to speak the Truth, is the next part of our Warfare, and ought to be an especial care in all who seek rest in the holy Mount ; as also 'tis written, *Prov. 4. 23. Before all keep the Out-goings (Buddings) of thy Heart, for in it are the Issues of Life, and consequently of Death also ; for between these there is not a third choice, and therefore if it issue not Life, it must bring forth Death.* And the keeping of the Heart, as it is necessary, so it is difficult ; because (as is written) *it is deceitful above measure, desperately supplanting, who can know it ?* And again, *It is the Source of all evil Thoughts, Murders, Adulteries, Thefts, False-Witness, Blasphemies.* *Jer. 17. 9. Mat. 15. 19.*

Now, I say, before we can successfully atchieve this great necessary Task, three things are necessary : First, the last before spoken of, namely, to ascribe all Righteousness to Christ ; for as long as a Man believeth he has any of his own, his Heart is a Liar, and the Truth is not in him. The second is, to discover wherein its Falseness and Craft consists, for these are hidden, and not easily discerned from the specious pretences of Truth : For if the Heart be so bold, as it dare openly and avowedly tempt to known Sin, this is not to be accounted any part of its Deceit, but bold-faced Wickedness ; but there is its Deceitfulness, namely, when it obtrudes Evil under the Mask of Good, or Impiety for Piety, or Idolatry for pure Religion. The third is, to be diligently conversant in the use and management of those Helps God hath vouch-

saved us, to discover and undermine its Stratagems, which are many, but I comprize them under three General Heads: The Word or Precept, the Conscience, and Experience. The Word is the Law and Touchstone; the Conscience, Judge and Executioner, and sometimes acts as a Witness; Experience is a strict observer of its haltings, also a Solicitor, managing the Evidence against it; and its own Reason, Lusts, and Satan, are its chief Advocates. The Law, which is pure, holy, and manifest in all Essentials, it defames as unreasonable, and the written Word, as obscure and dark; nor will it stick to say, the Wisdom and Morals of *Aristotle* and *Seneca* excell it: The Conscience, which will never lie, flatter, or play the Hypocrite, it often deludes with false Glosses of the Law and Word: Experience it rejects, and at first easily, because but weak at its first setting forth, and perhaps brings but a single Witness; but at length will so multiply and manage its Evidence, as that the Conscience stands firm and quick, it will not fail to detect all its Sceries. To speak out of my own experience, it hath already manifested four of its gross Deceits: Of the first in the day of Vocation, (for until then it shews not the depths of its Craft) because all Men by Nature set forth into the World much leavened with the Love, Lusts, and Vanities of the Flesh; and as long as the Soul is content to take part with it, in wallowing in Sin, so long the Heart troubleth not the Soul, nor Satan the Heart, because his desires prosper in that way which is most pleasing to him, because most destructive to Souls; neither will he tempt in this State to Superstition or Idolatry, because it makes better for his end, that neither God nor Religion should come within his thoughts. But if the Soul shall become sensible of this Bondage, and threaten to leave *Egypt*, that it may sacrifice to God in the Wilderness, then the Heart, leavened by Satan, sets on foot all its Stratagems; and if God in favour of the Design, raise up a *Moses* in it, and smite the Heart with some noisom Plague or Affliction,

Affliction, it cannot bear, it makes shew of Repentance, and promiseth that if God will remove his Hand, it will become a true Leige-man; but no sooner is that taken away, but it hardens it self as *Pharaoh* did, and will not consent that the Elect Seed shall depart out of its Slavery, until the ten *Egyptian* Plagues have passed upon it, (for in that Story the Conflicts of the Spiritual and Natural Seeds upon Vocation are shewn in Allegory). The second is, That after the Soul is manumitted by a strong hand, the Heart also enters into Covenant, taking upon it the Oath of a holy Life, and promising to perform all that *Jehovah* commands; but yet upon the first strait or want, murmurs, starts aside like a broken Bow, oft wishing it self in the Pleasures of *Egypt* again, as sometimes the Sons of *Israel* did: for God will put Trials on his called Ones in the first Journeying, and these are to teach us to beware of the like Evils; as it is written, *Now all these things happened unto them for example (the original Types) and are written for our Admonition, upon whom the ends of the World (i.e. Age) are come.* Another Admonition we have in good *Peter*, whose Heart being warmed with Love to his Master, straitway boasted, *And though all should be offended with thee, yet will not I;* vehemently affirming that he could die with him rather than deny him: and doubtless the good old Man intended to do all he professed, but so far his false Heart deceived him, as on the appearance of Danger he denied his Master thrice, before the next Cock's Crow was finished. Which also serves for our Instruction, fore-warning us not to boast in our own Strength, always to distrust our Hearts, and if perchance we be overtaken in *Peter's* Snares, that we may with him renew our selves by bitter Tears.

The next Deceitfulness of the Heart, is now when it entered on the Rule and whole Course of Obedience, and persuades it-self its Works are upright before God, and done upon the pure Principle of Love towards God and Man;

but



but indeed is meerly hypocritical, moving upon mercenary hope of Reward, or a base servile fear of Punishment, not loving Justice and Mercy for Christ's sake, not doing good to others for love of them, but because they love themselves, and hope to be Gainers by their Gift. And this (I fear) is a frequent Evil, as Experience teaches: for whose was once zealous in Obedience, in Duties, and Charity, and after upon the Incomes of Grace, and hope that the Scourge is over, becomes cold and remiss therein; let them boast of what new Light and Gospel-Liberty they please, they will be found Hypocrites, Bastards and not Sons, and so they may behold themselves in the Glass of their own Conscience. For if the Command for Duties be still the same, and thy Brother in want as before, and thou shalt not communicate in both as formerly, where is thy Love or Obedience? and how were they formerly sincere? No, assuredly because thy Fear of Punishment is vanished, so also Love, and nothing more certain than that it was founded upon some base Foundation. And thus the false Heart makes many play the Hypocrite, persuading that those Hypocritical Sacrifices were acceptable to God, which were verily little better than Swine's Blood. And therefore here is great need of watching over the Bud-dings of the Heart, and if upon this account Zeal or Charity languish, it ought to be brought before the Judg, and its Hypocrisy manifested, and that (if possible) that may be renewed which was ready to die. And if this be not done by thy self, be assured, that he that searcheth the Heart and Reins, rendring to every one according to the Fruits of their working, will do it, and appoint thy portion amongst the Hypocrites.

But now the fourth and last Treachery of the Heart is, whilst it is indeed zealous, and perhaps competently faithful in these Duties, and pretends that all its performances are as Dross and Dung, and it an unprofitable Servant, and therefore hath no dependence in them, but simply on free Grace, but

but nevertheless doth in its secret thoughts say, *Soul, take thy rest, for thou hast much Riches laid up for many Years.* And this is a sore Evil and frequent, and thus Experience discovers it : If the Heart say to the Soul, Take thy rest, there is assuredly some shreds of it ; but if it say to another, who fears the Lord, and walks by the Rule whereunto it hath attained, *Get thee far from me, for I am more righteous than thou,* it hath taken a deep root : Or if it boast with the *Pharisee, I thank God, I am not as this Man, I fast twice in the Week, I pay my Tithes, I pray in Spirit, and read the Scriptures in Understanding;* and this Man is carnal, he prays by a form of words, and reads and understands not ; the Case is clear : For how canst thou prefer thy Holiness to another's, that believes in the same Christ, and owns him to be Righteousness, except thou suppose thou hast enhanced thy Merit by some false Virtue or Performance; for this is but the vain boasting of the Heart puffed up with knowledg, not considering, that *not many Wise are called,* but that *God hath chosen the foolish and base things of this World to confound the Wise ;* for it is not the Whole, but Sick that stand in need of the Physician of Souls. therefore seeing the humble and poor in Spirit are the fit Objects of Grace, and Christ hath promised them Blessedness, why should not the Heart, taught to speak the Truth, rather boast, that it is enrolled amongst these ? for I know that whatsoever it thinketh, yet it will openly profess that it must be saved by Grace ; and how knowest thou, but he that is the Fool in thine eyes, hath more Humility, Meekness, yea, is greater in Grace than thou ? and therefore thy Boast is not of Grace, but pretended Merit, and thy false Heart hath betrayed thee, and thou in danger of being a Cast-away : for when thou shalt say, *Lord, have not I prophesied, and cast out Devils in thy Name ?* the Answer 'tis to be feared may be, *Verily I know it not.* For assure thy self, this one Ejaculation from the humble contrite Fool, *Lord, be merciful to me a Sinner,* uttered in fence of Sin, and Faith in Grace, shall make a stronger Battery

tery on the Gates of Heaven, than a whole Quiver full of thy opinionated Abilities. And therefore in this Case we ought again to bring our Hearts before the Judge, and to know it is not enough before Men to cry out, Unclean, unprofitable, a Worm, a Wretch, with the loudest; but to teach our Hearts to speak this great Truth in secret, between God and themselves, their Consciences bearing witness. And therefore let us beware lest we be not like Solomon's Buyer, crying in the Market-place, *It is naught, it is naught*; but being come home, boasteth in secret of a rich Purchase: for this is but confessing Christ in outward shew, and our Hearts in the mean while far from him. Wherefore when we come from Duties, (and especially when we hope we have performed best) we ought to call our Hearts under examination, and yet to suspect they will dissemble. Art thou a Speaker, and hopest that thou hast taught or spoken well to the Hearts of thy Hearers, or prayed in Spirit? yet let not thy Heart puff thee up, but stop its Mouth by convincing it, that it was not thee that spake, but the Holy Spirit of Christ in thee, and that out of a heap of Stones, even of the Walls of that Auditory, God can raise up a better Son and Teacher than thou art. Art thou a Hearer, and hast been attentive? was thy Heart warmed in Zeal and Love, so as it leaped for Joy at the words of the Salutation? Then let it not boast, but teach it to speak this great Truth, That it was not in its Merit that thou thus heardest, or didst understand, but Christ in thee, and that it was his Spirit that bare witness with thy Spirit that the Word is true, and that thou art a Son of Adoption; and in so doing thou shalt not unravel thy Joy, but make it great, sure, and lasting: But on the contrary, if thou ascribe to it, thy hopes are as the Grass upon the House-top, it shall dwindle and wither away, as it is writ, *Cursed is he that trusteth in Man, or maketh Flesh his Arm, for out of his Heart shall the Lord depart.* And, *Blessed is he whose hope is the Lord, he shall be as a Tree planted by the Waters,*  
neither



neither shall cease from yeelding Fruit. What shall we say to these things? shall we bolster up our Hearts in proud and lying Hypocrisy? or rather suspect them, and watch over them, as the most deceitful things in the World, and yet have in them the Issues of Life and Death, Weal and Wo; trying them by the Word, the Law, the Conscience the Judg, and setting Experience upon them as a Spy, Informer, and Solicitor, and at length teach them to speak the Truth, namely, That they are vain and deceitful above measure, their Righteousness Loss, their Merits a Shadow, and that to God the Glory is due, and to them Confusion of Face: And so to attain the third Qualification, which will entitle the Soul to a resting place in the holy Mountain of God.

1. Vers. 3. [*Not casting Reproach upon his Reproacher*]. Now in the rendring of this (and next Clauses also) I confess I have departed from the Footsteps of the Flock, for I think none do so read; the English, *He that backbiteth not* (the Vulgar, *deceiveth not*) *with his Tongue*, which seems not so agreeable to Gospel-Language; because to backbite openly is only by the Tongue, which tho restrained, yet then the Heart not taught to speak the Truth may backbite more secretly and desperately; and therefore I say, *Backbiteth not at all, no not his Backbiter*. The learned Munster differs not much from us in effect, for he reads, *Transgresseth not with his Tongue*, which comprehends all Backbiting, and Reproach by it. And indeed not to offend with the Tongue, is a great and essential part in true Piety. Hence it is said of Job, that he offended not with his Tongue, tho provoked thereto by his reproaching Friends. And hence, supposing the Hebrew will bear it as well as the other, I read, [*Not reproaching his Reproacher*], being well assured it is in fuller harmony with the Gospel-Precepts, and a surer Step towards the holy Hill of Jehovah; for, saith our Lord, *Love your Enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use and persecute you*. And in this sence I take our

Prophet. I grant indeed, not to backbite a Neighbour, is a good profitable Precept, because the natural Man is prone to abuse Friendship, but yet is it no more than Morality writ in the hearts of all People and Nations by Nature: And indeed, as usually read here, [*Backbite not with thy Tongue,*] the Precept is dressed in the slenderest attire Divinity can well shape for it; for without all Controversy, 'tis but a slender Morality not to reproach a Neighbour or Friend, who hath not reproached us, but may have done us good; for even half-debauched Nature would nauseate such an Action; and they not so doing, may yet fall short of the holy Hill. But not to reproach a Reproacher, to render Good for Evil, is Saint-like, nay Christ-like, and may, as far as any Grace, lay claim to the Promise. And if it be said, It was of old, *Love your Friends, and hate your Enemies*, and David spake according to the then Institution; yet I say, admit it were a Command, yet doth it not affirm, that not to backbite at adventure was more than a Moral Vertue; but indeed I suppose, [*Hate your Enemies*] was not by a Command but Permission, as Bigamy was, because of the hardness of hearts: for assuredly it was not our Prophet's practice, for he hated only the Enemies of God, and not his own, upon his own accounts; for he spared *Saul's* Life twice, and rendred him Good for Evil; and in the case of *Shimei*, the Son of *Gera*, he said, *Let him curse*. So *Solomon*, *Doth thine Enemy hunger? give him Bread; doth he thirst? give him Drink*. And therefore in this sence I proceed to the Text.

2. Now hitherto the Precepts of our Prophet do chiefly belong to the first great Commandment, in such Matters as lie between God and our Consciences; but now he comes to such as refer to the second, between Man and Man, and yet still is this a Link of the same Chain: For until the Heart be taught to speak the Truth, it is impossible to keep the Heart from lying and reproaching, because, *Out of the abundance of the Heart the Tongue speaketh*: And again, *With the Heart Man believes*.

*believes unto Righteousness, and with the Mouth Confession is made to Salvation.* So as the Tongue is but the Minister of the Heart, bringing to light such Knowledges, Experiences, and Notions as the Heart hath conceived; and therefore before the Heart be right set, the Tongue cannot; but that done, 'tis easier to be ordered; yet doth not that fully accomplish this, because the Tongue is so forward and nimble an Instrument, as it often runs before the Heart hath had time to deliberate and decree, and therefore not seldom rashly proclaims what the Heart intended not, but moved by some small displeasure, vents its own frothy reproaches, to the after-dislike, grief, and shame of the Heart. The Apostle James most fully sets it forth, *Chap. 3. Vers. 5, 6, 7, 8, 9.* *A little Member boasting great things; behold, how great a matter a little Fire kindles! And the Tongue is a Fire, a World of Iniquity, it defileth the whole Body, and setteth on fire the Course of Nature, and is set on fire by Hell, untameable, unruly, full of deadly Poison. Therewith bless we God, even the Father; and curse we Men, made after his similitude: Out of the same Mouth proceed Blessing and Cursing.* Again, we find, *Rom. 1. 28, 29.* the Fruits of an evil Tongue enrolled among those Evils God gives up the reprobate Soul unto: *God gave them up to a reprobate Mind, filled with all Unrighteousness, — Debate, Deceit, Whisperers, Backbiters, Haters of God, proud, Boasters, &c.* And again, its Fruits are found among the seven Evils which are hateful to God, *Prov. 6. 16.* *A lying Tongue, a false Witness, and he that soweth discord amongst Friends.* And besides these, 'tis like a continual dropping of lesser Evils; for how many prophane Oaths, licentious Ballads, and vain idle Words doth it produce? for all which an Account must be given before the Judge, who will render to every one according to his Works.

3. But again, as the debauched Tongue is a sore Evil; so under regulation of the Heart taught to speak the Truth, it becomes an eminent good, for with it we bless God, and confess unto Salvation. Again, *Solomon; The Tongue of the*



*Righteous is choice Silver; the Tongue of the Wise, Health; and the Lip (now Tongue and Lip are as it were the same thing) of Truth shall be established forever.* Again, *An wholesome (or rather healing) Tongue, is a Tree of Life.* Death and Life are in the hand of the Tongue; that is, in the Heart: are the Issues of Life and Death radically, and in the Tongue consequently, as it brings forth the Treasures of it to light. Whence it is manifest, that after a Professor of Christ hath persuaded his Heart to speak the sincere Truth, 'tis the next incumbent Duty to subdue this wild Instrument to the rule of the Heart; which being effected, the Dictate of that Heart published by this Tongue, shall be as Apples of Gold in Pictures of Silver.

4. Now these things proposed, we shall proceed to the more express Intent of the Prophet, which tho it seem in words to be confined to a narrow Compass, yet it is really very comprehensive; for, *Reproach not thy Reproacher*, is *à fortiori*, reproach no Man, not a Stranger, who hath done thee neither good or evil, much more not a Neighbour, a Friend, a good Man, or one that hath sought thy good; and most of all, beware thou reproach not God, or his Christ, altho perhaps he hath seen fit to bring thee under Reproaches.

And now we shall enquire, how the Man professing to be one of Christ's School, ought to use his Tongue, as well in giving it liberty, as in bridling it.

- I say, First; I fear we may often reproach even God, and not perceive it. For to ascribe to any Power on Earth, or in Heaven, what belongs to him, is to reproach him: Or, if having a Gift natural or spiritual, (Riches, Honour, Wisdom, Understanding, Tongues, Prayer, expounding the Word, or the like,) and ascribe them to our own Industry, and not to the free Gift of Grace, we are Reproachers. And to use our Tongues aright, is to acknowledg God the Giver of every good and heavenly Gift, and so to bear the Memorial  
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of his Bounty, as to have praise and thanks in our Lips daily, knowing and confessing, that if he had so seen fit, he could have made the greatest amongst us less than the meanest of the Sons of Men; yea, a Slave, or Worm, and no Man; and are still in his hand as a Vessel for Honour or Dishonour. Or on the contrary, Art thou poor, simple, and loaden with Afflictions, and yet fearest God, and seest another, that wallowing in Sin, abounds in Ease, Riches, and worldly Contents, and yet thinks not of God once in a year? if thou therefore shalt murmur, or shalt in a repining Distemper of Mind say, Why, Lord, is it thus? thou reproachest him as unjust or inbenignant. But to use the Tongue in this point aright, is to confess, that tho his hand be heavy, it is much less than thy Sins have deserved. Let God be true, and every Man a Liar, that he may be justified in all thy sayings, and overcome when he judgeth. Again, saith Solomon, Prov. 14. 31. *He that oppresseth the Poor, (or Prov. 17. 4. He that mocketh at the Poor,) reproacheth his Maker:* Just as the Pharisee, Lord, I thank thee, I am not as this poor Wretch, &c. So that there are many ways of reproaching God. And to comprize all in a word, every one who doth not ascribe the Life, Power, and Way, both to will and do, to him, reproacheth his great and glorious Name. And not less frequent are our Reproaches against the Son, as it is written, *If we say we have not sinned, we make him a Liar.* But to be brief in this also, I say, Who-soever hath the least grain of confidence in the Arm of Flesh, or any heavenly Principality or Power, which is on this side the Sun of our Righteousness, or yet doth not account all his Privileges, Merits, Performances, as Loss and Dung, he hath a lying Tongue, and reproacheth his Redeemer. And to employ the Tongue in this case as we ought, is to confess our selves Worms, and no Men, not able to make one Hair white or black, nor to give ease to an aking Tooth, and much less to reach out a Remedy to a sick and sinful Soul: And secondly, to confess Christ hath both Bounty and Power to save

save to the uttermost. And indeed throughout the whole stream of Scripture, you will find the evil, proud, slanderous, and reproachful Tongue, is that which is the Belman of a Superstitious Heart, proclaiming Peace to himself in his own false and adulterous Refuges, where no Peace is.

5. The next degree of Reproach is of a Brother, or Friend, or Neighbour, which is like unto the former, because Christ owns it as done to himself, *Forasmuch as ye did it unto one of these, ye have done it unto me.* So as Christ may also be reproached in his Church. And this is a sore Evil, I fear, frequent in our Land; for saith our Lord, *Whosoever shall say to his Brother, Thou Fool, is in danger of Hell-Fire.* I perceive not fully what is meant by *Thou Fool*, for I do not confine it wholly to the literal sence; but however it leaves it without controversy, that to reproach a Brother is a great Offence. Which Evil began, even yet before the Apostles had finished their course; and in this Age hath taken so deep root, as if that day were come, in which the Love of many shall wax cold. For if any differ from that Form which is constituted to the Generality of a Nation, and is practically used by all, as well he that sweareth, and he that feareth an Oath, or professeth not Godliness, as he that doth, he is straitway reproached with Names of Contempt; and but to name a Worship more in Spirit and Truth than this is, is a matter to be brought before the Judg: And which yet is more to be lamented, even those that desire to sacrifice in Spirit, deride and bite one another in such matters as are but form; so as Pulpits, and Books (writ in Vinegar) take this way of reproaching. To whom I say nothing, save in the words of the Apostle, *The Tongue is an unruly Evil, full of deadly Poison; with the same Mouth (yea, and Breath) bless we God, even the Father, and curse Men which bear his similitude, yea, even such as earnestly seek to be more and more conformed to Christ.* *My Brethren, these things ought not to be so.* Was ever the Church of Christ in all things of one persua-



persuasion? No, not in the Apostles days. But did *Paul* ever reproach them of the Concision who believed in Christ, and yet were zealous for the Law? *Acts* 21.20. Was not the great Decree of the first General Council held by the Disciples at *Jerusalem*, (*Acts* 15.) in order to the binding up of all in the Bands of Unity? And when the Church multiplied, did not differences in Judgment increase? And when it was most free from difference, was it not most shadowed under Superstition and ignorant Zeal, as is most manifest, if we look but two Centuries back? Why therefore should we reproach one another, as long as we all agree in that great Fundamental, That Jesus is come in the Flesh, and that he is the Christ of God, and the Lamb that takes away the Sins of the World? How therefore, seeing by this Confession, *John* 1. 42. we know the Spirit of God is there, how shall we escape, if we say to such a Believer and Confessor, *Thou Fool?* Thou poor deluded Soul, was not this the Message from the beginning, 2 *John* 3. 11. *Love one another, not as Cain the wicked one, who slew his Brother, because his Works were more righteous than his?* But above all things beware, that thou persecute not thy Brother for filthy Lucre's sake, or because he stands as an Umbrage to thine outward Interest, Riches, or Glory: for as Godliness is great Gain; so to convert Godliness into Gain, is utter Shipwreck. For a Bishop ought to be blameless, not given to Wine, no Striker, not given to filthy Lucre, but patient; not a Brawler, not covetous, not high-minded, not reviling his Reviler, but seeking the Peace and Good of the Church. Are there not some that have the form of Godliness without the power? Are there not others, that whilst they boast of the Power, despise the Form to their own Loss? And hath not God a choice People, who taking the safe and middle Path, join both in good weight and measure? And doth it not behove, that the Strong bear with the Weak, and consequently, because no Professor but in his own Persuasion thinks he is joined to the Strongest?

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Therefore ought every one to bear with every one; as it is written, *Let us therefore as many as are perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk in the same Rule, let us mind the same things.* Lastly, I say, Whosoever so confines Christ to any one Form of Worship, as to persuade himself, none, save they walking in that way, can be saved, is a Reproacher of the whole Church of God not walking in that Form. Or whosoever excludes any one Form so far, as to pronounce, no Observer thereof can find Grace, he is a Reproacher of all under that Form, tho they believe that Christ is come in the Flesh, is the Son of God, and able to save Sinners, of whom he is one amongst the chief. And surely if Christ was so severe as this Man, O Lord, who might abide it? Be not high-minded, but fear. Blessed are the meek, humble, poor in Spirit; blessed are the Merciful, and Peace-makers, for they shall be called the Children of God. Go and learn what this meaneth, *I will have Mercy, and not Sacrifice*; and then you will not condemn the Guiltless. Love covers a multitude of Sin, Love is the fulfilling of the Law: And if Christ hath magnified his Love, in giving his Life for us whilst Enemies; will he not much more magnify it for that loving Servant, who is ready to lose Life, House, and Goods, in the confession of him? Fear not therefore, thou Worm who lovest so, but persevering in Love, walk humbly, reprove not, be faithful to the end, and so receive thy Crown.

But now the far end of the Precept is, *Reprove not thy Reproacher.* If a wicked or prophane Person, or a Drunkard, not having God in all his thoughts; or one making a Gain of Godliness, shall make thee their Song and Scorn: yet do not thou, if thou wilt not offend with thy Tongue, retort upon them; for as Solomon saith, *There is a Fool not to be answered in his Folly, lest thou be like unto him*: But whoso reproacheth a Reproacher, becomes a Reproacher, and

and consequently this Fool. But this is almost as difficult as to go and sell all that we have, and give it to the Poor. But however, if we cannot so bridle our Tongues wholly, let us strive to do as much as we can; and when Passion hath transported us, let us at least confess the evil of our Hearts, and mourn under it. For that this is the Rule we should walk up unto, is manifest from our Lord's walking, whom we ought in all things to make our Example; as it is written, *For this is thank-worthy, if a Man for Conscience towards God, endure Grief, suffering wrongfully.* — For even hereunto were we called, because Christ also suffered for us, leaving us an Example, that we should follow his Steps, who did no Sin, neither was Guile found in his Mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously. And again, 1 Pet. 3. 8. Finally, my Brethren, be all of one mind, have compassion one to another, love as Brethren, be pitiful, be courteous, not rendring Evil for Evil, or Railing for Railing, but contrariwise Blessing, knowing that ye are thereunto called, that ye might inherit a Blessing. Again, Being reviled, we bless; being persecuted, we suffer; being defamed, we entreat. For he that will love this Life, and see good Days, let him refrain his Tongue from Evil, and his Lips that they speak no Guile. And lastly, For in many things we all offend. If any Man offend not in word, the same is a perfect Man, able to bridle the whole Body. Whence it is plain, that bridling the Tongue is a Duty to which every Servant of God is called, and one of the last Conquests, because with it the Lusts of the Flesh are subdued; and lastly, that until this be attained, none can be in Scripture-sence a perfect Man. And therefore it behoveth all, (that will be faithful Souldiers in this Spiritual War, not to revile his Reviler.

6. [Not doing Evil to his Evil-doer.] This is usually read, Not doing evil to his Friend or Neighbour, which I think falls short of the Prophet's Mind, now speaking of those Funda-



mentals, upon which Eternal Happiness stands; for even debauched Nature disclaims that Man, that will reward a well-deserving Friend with Loss and Evil. Neither is it enough in Gospel-Holiness, to render Good for Good; as it is written, *Love your Enemies, &c. God maketh his Sun to shine on the Evil, and on the Good. For if you love them that love you, what reward or thank have you? Do not the Publicans so? Be therefore perfect, as your Father which is in Heaven is perfect.* And indeed the whole Stream of Gospel-Precepts run in this Channel. *Psal. 24.* hath nothing which seems to refer to this, or the former [*that reproacheth not*]; but I say, Tho in the same Order it implies the same as we read, and more also, [*Who stoppeth his Ears from hearing of Blood, and strongly shutteth his Eyes from seeing of Evil,*] for it teacheth that it is not enough not to reproach, but not willingly to hear any reproached; nor not only not to do evil, but not with pleasure to see it done: For there are some, tho they can bridle their own Tongues, and restrain their hands from revenge for wrong, yet are well enough content to hear and see others do it; and when Evil befalls them, can with satisfaction say, God hath avenged my Wrongs. And tho perhaps God in Justice hath requited them according to their Works, yet neither ought we to hear or see it with content. But of this *not doing evil* I need not to enlarge, because 'tis in so near affinity with the foregoing Precept: for as that refers to Words, so this to Deeds; not two distinct Links, but two in one: only this is somewhat more in weight, as it refers to practical Vertue and Charity; for tho with the Tongue we may do much evil to others, (and most especially to our selves) yet it is not so powerful in bringing upon others so great Evils, as the Heart and Hand, that comply together in the black and dark Plots of Malice and Revenge. Now also this, as it requires that we do no Evil to him that hath done Evil to us, it *à fortiori* includes, that we ought not to do it to any, and implies much more, namely, That we

we endeavour to do good unto all, as it is written, *And let us not be weary of well-doing; for if we faint not, in due season we shall reap. As we have therefore opportunity, let us do good unto all Men, beginning with the Household of Faith.*

And therefore having already in the former Discourse spoken of that part which restrains from doing evil to others, we shall now confine to that which requires we should do good. Which Duty in respect of Persons is twofold, to all Men in general, to some more especially: that is, to all, as all are the Creatures of God; to some, as his new Creatures. Now touching the first, Art thou a Ruler, or Man in Authority, extend good to all, Strangers and Home-bred, but more especially to them over whom God hath given thee an express Charge. Mark not out an Enemy, or any that hath done thee Evil, further than Duty to the Laws requires; but rather by doing him good, make him a Friend. Art thou a Magistrate, in distributing Justice? neither then mark an Enemy, nor know the face of Friends. Art thou none of these? yet be just to all, and bestead every one wherein he is lacking, and thou hast to spare. Let not thy Stores rust and perish for want of using; thou canst not serve God and Mammon; not feasting the full, or giving to the rich, but to the poor and hungry; yet so as thou mayest not be a favourer of any Man's Lusts or evil Courses; if the Drunkard hath made himself poor, and is thirsty, give him drink, but not so liberally as may bring him back to his Vomit. Again, If an Enemy thirst, give him drink; if he be hungry, give him Bread; if naked, cloath him; if sick, visit him; if afflicted, comfort him: so thou mayest heap Coals of Fire upon his Head, and make him ashamed of his ways. And unto whomsoever thou givest, or dost good, let it be without hopes of Reward, or upbraiding. Yet do not so give to Enemies, as they thereby may be enabled to execute their Malice against thee: He that hath betrayed thee once, give him not an opportunity to do so twice; if he hath deceived thee twice, do

not trust him the third time : but if, without harm to thy self, thou canst do him good, let not former Injuries stop thy way to thine own Perfection. As Christ saith, *Be wary as Serpents, harmless as Doves* : And again, *Give not that which is holy to Dogs, nor cast your Pearls before Swine; lest they trample them under their Feet, and turn again and rent you* : that is, Before a licentious Man do not lay open the largeness of Mercies, and abundant Riches of Grace, nor the hidden Mysteries of Wisdom, lest thou encourage the Dog in his Vomit, and the Sow in her wallowing in the Puddle ; and they thereby be made more able to prophane and speak evil of the Name of God, to reproach Piety, and do Professors harm : But rather, if opportunity offer, shew these Men how terrible the Sin-revenging God is, and how long Eternity lasteth. And lastly, beware that thou humor no Man in his wicked ways, but from such withdraw ; for evil Communication corrupts good Manners : yet not altogether from them that are without, but if a Professor be such, to eat with him refuse. But indeed whereas the Apostle saith, *Not altogether from them without*, and gives his reason, [ *For then must ye go out of the World,* ] I suppose the Restraint in our day ought to be stricter, because then not one of ten thousand professed Christ, and therefore the Apostle's reason was strong ; but seeing now the Knowledge of Christ is enlarged into many Thousands, and much Society may be found of such as reverentially fear the Lord, therefore thou mayest avoid the Company of the Prophane, and yet shalt not need go out of the World : And therefore I judg it to be much the better choice, except it be when opportunity of doing them good offers it self. And lastly, at no time to judg or revile them ; for what have we to do with them that are without ?

The second Branch of this Duty is less than the former, as it refers to a few, but greater, as it is of spiritual concernment ; and so essentially, as 'tis justly esteemed amongst Fundamentals. Saith Peter to our Lord, *How oft shall my Brother sin against*



against me, and I forgive him? Till seven times? And surely the good Man thought he said well, and gone far: But saith our Lord, *I say not seven, but seventy seven times.* And after by a Parable, *Mat. 28. 23.* setting forth this great Duty of forgiving and loving one another, and Penalties of them that do not, concludes thus, *So likewise shall my heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases.* And again, it is not enough to forgive when our weak Brother offends, but to beware lest he be offended by us in things simply in themselves lawful and indifferent. The whole Rule is fully set down by the Apostle, *Rom. 14. 1 Cor. 8.* The sum of which is, If a Brother be so infirm, as to become ensnared with those beggarly Elements, of eating, or not eating, observing Days, *Touch not, taste not, handle not*; yet must he not be despised or offended: Why dost thou judg thy Brother? why dost thou set at nought thy Brother? we shall all stand before the Judgment-Seat of Christ. But surely I fear we live in this Day one so with another, as if this Gospel-Precept were abolished; for to such we are ready to say, *Thou Fool*, to look upon him as a Man lost in blind Ignorance and Superstition, and shut out of the Sheepfold: Whereas the Apostle saith, *Destroy not him, for whom Christ died, with thy Meat.* And again, *Through thy Knowledg shall the weak Brother perish, for whom Christ died?* But when ye sin so against the Brethren, and wound their weak Consciences, ye sin against Christ. Now this Scripture is full plain, one may run and read, namely, That a Soul for which Christ died, may be wounded and destroyed by the Knowledg, and want of Charity of another; and in the mean time the Man causing the Offence, is found sinning against Christ, and two Souls destroy each the other. But again, the Scripture saith, *Let every Man be fully persuaded in his own Mind; to his own Master he standeth or falleth; yea, it shall be revealed to him, and he shall be holpen, for God is able to make him stand.* Hast thou Faith? have it to thy self:

self: Art thou wise? be wise to thy self, *Prov. 9. 12.* Happy is the Man that condemneth not himself in what he alloweth; *But he that doubteth, is damned if he eat, because not of Faith; for whatsoever is not of Faith, is Sin.* What therefore shall we say to these things? If a Man by his Knowledge, Power, or Authority, draw another into Condemnation, will he answer for him? Or if he will not, will he still cause him to sin, and himself hope to escape Condemnation? God will not be mocked. He that saves a Soul, covers a Multitude of Sins; he that turns many to Righteousness, shall shine as the Stars, Age and Age: and he that offends one of these little Ones that believe in Christ, it were better for him a Millstone, &c.

7. Now I say, tho Offences touching Eating or Days, are not so eager in our time as then, yet there are many Offences of the same height and depth, and the Rule is still the same; for whatever is not of Faith is of Sin. And yet those Brethren, which have been Fellow-sufferers together, and are Professors of one Lord and Master, envy, strive, divide, touching such Matters as are but of the like nature, or at the most, no ways fundamental; and hereby in this matter we are carnal, *1 Cor. 3. 3.* Is Christ indeed confined to thy only way? Doth the Ordinance sanctify him, or he the Ordinance? Is it the Way, the Truth, and the Life, or He? Doth Baptism in this or that way give the Answer of a good Conscience, or Christ alone by his Death and Resurrection? Wherefore, I say, my Brethren, these things ought not to be thus. What numbers have we of plain Scriptures, inciting and admonishing us to love one another, and denouncing heavy Penalties upon them that do not so? And on the contrary, how scanty are the Pretences for our Divisions? and how obscure to our purpose, are the Texts from which we derive them? For Love is again and again fixed upon all, as a Fundamental, (as plain as words can express things) as the Beauty and Top-stone of the Temple made without hands.

hands. And on the contrary, the Texts we make the grounds of our Divisions, are too infirm to that purpose, until by Wit and Argument we have given them force; for because the Precept is through our Infirmary weak and uncertain to us, therefore we go to Disputes, and from Disputes to Wrath, (upon which if the Sun should not set, it were pardonable) and from Wrath to Divisions and Separations of Persons, Affections, yea, even and Prayers too. For we may not account that a fundamental Precept, which is not clearly, fully, and positively commanded; for surely 'tis the clearness and fulness of the Command that makes it fundamental; as where our Lord saith positively, *Go, and teach all things I have commanded you: Lo, I am with you to the end of the Age.* And therefore seeing the Command [*Love one another*] is imposed above any other, upon Blessings and Curses, Rewards and Penalties, how shall it suffice, to say the Breach of our Love was touching the manner of celebrating an outward Sign, not plain from the Command? If thou shalt not be forgiven, if thou forgive not a Brother, *Mat. 28. 35.* if not to love a Brother, is to abide in Death, and be a Murderer, *1 John 3.* if Love be the sure Character of a Disciple, *John 13. 14.* if it be the Message from the beginning; if to love is to be born of God, and lastly, the fulfilling of the Commandment; why should we crumble away our fair hope of Treasure in these Promises, by Discord with Brethren, upon circumstances, or forms of Administration, or things of decency, where the Rule is not plain on either part, but one after serious Meditation and Prayer thinketh thus, and another so? For assuredly it were more eligible to, desist from the use of such Duties, than to use them in the Leaven of Malice; yea, tho' it should be celebrated in the purity of the Form, yet shall it, if done in Malice, turn to Loss; for in truth they cease from being Duties, if not performed in Love. For saith our Lord, *If, having brought thy Gift to the Altar, thou remembrest thy Brother hath ought against thee, leave thy*



*thy Gift there, go thy way, and be first reconciled to thy Brother, and then offer thy Gift, Mat. 5. 23.* But on the contrary, if in the Fear of God, Love of Christ, and Charity with all Men, thou sacrifice, who will lay any thing to thy charge? Is it not God that justifies? Is not Christ at his right-hand? And if he died for thee yet an Enemy, will he now refuse thee, bringing a Gift in the hand of Love, his most beloved Grace, that Grace which covers a Multitude of Offences, fulfills all Precepts, and without which no Gift can be acceptable?

And now to speak what hath been upon my Heart, I fear the neglect of this Duty, [*not returning Evil for Evil*] hath provoked God more against his praying People, than any other Sin they through common Infirmary are subject unto; and the more, because it hath rather been indulged as a Vertue, than contended against as an Evil, as judging a small, yea, and uncertain Error, worse than a manifest Breach of a Command ten times repeated, deceiving themselves with that common saying, (which oft comes from a false Heart) I love his Person, but hate his Error. Whatever therefore thou offerest, do it in Love. O how displeasing and broken must those Prayers be, where all should be of one mind, but indeed one asks one thing, and another the contrary; where one blesteth, another curseth. Ask (saith our Lord) *in my Name, and have*; but we ask, and have not: And what can be the cause, save what the Apostle objects, *Jam. 4. 3. We ask amiss, to bestow it upon our Lusts*, [Malice, Pride, Wrath,] for the Promise of Christ cannot fail; but to him Glory, to us Confusion of Faces belongs. But O how powerful would Prayers be, proceeding from a beloved and chosen People, and centering in perfect Love towards God and Man, when they meet together at the Throne of Grace, not seeking their own, but the Honour of God, Good of the Church, and mutual Edification one of another! for hereby the return would be, Ask of me things to come, touching my Sons, and concerning the Work of my hands, command  
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ye me. Whence we see how great a thing, and acceptable to God, Love is, perfectly fulfilling the Law, and all the Prophets require in order to the establishing of our Peace; for he that loves all Men cannot reproach his Reproacher, nor wilfully do evil unto him, that doth evil unto him.

108. [*Not bringing Reproach upon his Inwards, or Warfare*] that is, upon his Mind or Conscience, in the Conflict between the Law of his Mind, and the Law of his Members; which is, whilst we are fighting the good Fight, to ascribe any part thereof to the Merit of our own Sword or Bow, as the false Heart is apt to do. And that which seems parallel to this in *Psal. 24.* is, *Not lifting up his Soul to Vanity, or a Lie*. For there is no Lie or Vanity like that which would ascribe the beating down of Satan, our Enemy, to its own Arm; no greater Reproach to the Judge, the Conscience, which hath so often discovered and condemned the Infirmities and Vanities thereof. This indeed is read otherwise by Interpreters, namely, [*reproach upon his Neighbour*]. And tho the Sister-Text doth favour our reading, yet lest I might seem to have transgressed in departing from the old footsteps, I shall give some further Reasons, and submit all to the correction of the Pious and Learned.

First, It is manifest from all the Questions, [*Who shall dwell?*] and Applications in all the three Sister-Texts, that the Duties required in the Answers are those essential Vertues, which are the price of the immoveable and immortal Crown, which indeed are such things, as Eye hath not seen, Ear hath not heard, nor hath entred into the Understanding of Man. And therefore not reproaching a Neighbour, being but a Moral Vertue, known to all Men by the Light of Nature so expressely, as debauched Man (tho he do not practise it) cannot blot it out, I do not think it was the Prophet's most legitimate intention. And furthermore, because this whole Verse may be practised from a Natural Moral Principle by Men, who yet may miss of immoveable Reward promised in

the Close; not that I deny, that as Moral they are pleasing to God.

Secondly; If we compare the first Clause of the Verse with this, they differ little in words, but in effect are the same: For [*Thou shalt not backbite with thy Tongue,*] and [*Thou shalt not reproach thy Neighbour*] are the same; for tho [*thy Tongue*] is not expressed in the latter, nor [*Neighbour*] in the former, yet that both are necessarily understood, is manifest; because one is the Instrument of Backbiting, the other the Object thereof, without both of which it could not exist. Reproach cannot be, save by the Tongue; nor can it be said we backbite any thing, but a Man or a Neighbour: for in Scripture-Language, most usually, by thy Neighbour every or any Man is meant. So as so reading, it is but a reduplication of the same, which in Scripture (which avoids Tautologies, unnecessary Words, or gingling Phrases,) is very rare, and indeed I think never save for emphasis sake. And therefore Gospel-Precepts (which doubtless are the best and safest Interpreters of the Law & Prophets) avouching that the Graces, accordingly as we express them, are the price of immortal Life; and the Hebrew it self, according to the true legitimate root, favours our reading as fully as the other, (and as I think more also.) I have adventured (tho still confessing my self unskilful in the Sacred Tongue) to depart from the trodden Path, having this for my satisfaction, that tho I may fall short of the pure Hebraism, yet as long as I make it agree with a Gospel-Interpretation, I cannot sow any dangerous or unwholesom Error; but if any contend, I shall submit.

9. Of the word *לֵב* we have already said something, namely, that it is that intimate part in Man, where God writes his Law, and in which the Spirit of Man resideth, which I take to be the Mind or Conscience, where indeed the Law of God is writ, and God vouchsafeth to converse with Man. Again, it signifies the middle of a thing, or within.



within, because the Mind is the very middle, Center, or Life of the Soul, sitting there as God's Vicegerent, exhorting, reproofing, accusing, condemning, or excusing, in great Majesty and Authority: for where the Answer of a good Conscience is, who can condemn? When it is wounded, who can bear it? As the Apostle saith, *Which shews the Work of the Law is written in their Hearts, their Consciences witnessing with them, and their Thoughts between (or within) themselves, accusing, or excusing one another.* Thirdly, 'Tis a Battel or Warfare, shewing that the Mind or Conscience is the middle part or Lists, wherein the Spiritual Warfare is fought, which is very often taken notice of by the holy Writers; as *Paul* saith, *I see another Law in my Members, warring against the Law of my Mind.* Which Law I take to be the Law of God writ in my Conscience. And again, I take the Word in the Heart and Mouth to differ very little from the Law in the Mind; namely, that God speaks immediatly in the Mind, the sound thereof goeth forth into the Heart, writing the same Law there, and the Tongue speaking according to the abundance of the Heart, declareth the Law to the whole Man, as conceived by the Heart. So as the Line goeth forth through the whole Earth of the little World; and where the Heart is faithful, God dictates from the Mind, it believeth unto Righteousness, and the Mouth doth confess unto Salvation; but where the Heart takes part with the sensual Part, Satan prevails in that Warfare, and the Voice of God from the Conscience becomes a severe Judge and Executioner. Whence I understand this thus, He that bringeth no Reproach upon his Mind, nor whom his Conscience reproacheth not, who brings no scandal upon his Warfare; nor Captain-General, our Lord, but like a faithful stout Souldier, followeth him wheresoever he goeth.

10. Now this is the sixth Link of the same Chain; for until we have learned to walk in Love, not to reproach or do evil to them that revile us, we cannot keep our Consciences

free from Spots; nor follow our Captain's steps, who ~~when he was reviled, reviled not again.~~ But for those so learned, we are in a capacity of being enrolled in his Host; by which we as yet may not conclude, that all Tears are already wiped from our eyes; but to hope, that by our Faithfulness we are in a sure way of obtaining it, but not without Bickerings, and many Blows, Thorns in the Flesh, and Bufferings from our irreconcilable Enemy, Satan, whom yet at length God shall tread under our feet.

Now this Spiritual Warfare is the keeping a good Conscience; and the preserving of it unspotted; is the fighting this good Fight: As Paul to Timothy, 1 Tim. 16. *This Charge I commit unto thee, — That thou by them mightest war a good Warfare, holding Faith, and a good Conscience.* And the Weapons thereof, as he next sheweth, Chap. 6. 11. are Righteousness and Godliness by consumption; Faith, which is the Shield; Love, Patience, and Meekness; with which, saith he, *Fight the good Fight of Faith, lay hold on Eternal Life.* And the Enemies against which we are to fight, are not only the Flesh and Blood, but *Principalities and Powers, Rulers of Darknes*, Eph. 6. 12. That is, You are not only to strive against those Spiritual Lusts and Infirmities, which proceed from the Flesh, as common to all Men; but also those Spiritual Evils of the Heart and Mind, which Satan would ensnare you in, Superstition, Idolatry, Dependencies in Duties, in Angels, Spirits of just Men, or any Power in Heaven or in Earth, which is under Christ, our Sun and Shield. For when the Soul will not be captivated by the Lusts of the Flesh, Satan, that he may not lose his possession, will transform himself into an Angel of Light, and will preach, even from Scripture-Texts, Spiritual Idolatry, as he did to our Captain-General: For setting him upon a Pinnacle above the Temple and holy City, (which were Gospel-Types) he takes a Text, and produces a Promise, wherein a great Christian Prerogative is contained, and all to ensnare our Lord in presumptuous Sin, *If thou beest*

beest the Son of God, cast thy self down; for it is written, He shall give his Angels charge concerning thee, &c. Now this is a Spiritual Wickedness, because he ensnared therein, abusethe Grace and Love from Heaven into Wantonness, (a sore Evil, and frequent in our Days). So when Satan would persuade to live upon the Bread of our own purveying, and not of the Word made Flesh, tis one of his Strong-Holds, against which we are to fight in the way and words of our Captain-General, [Man lives not by Bread onely, &c.] And therefore the Apostle adds, Take the whole Armour of God, the Breast-plate of Righteousness, Helmet of Salvation, Sword of the Spirit, Prayer and Supplication, but above all the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the wicked One: That is, will be able to preserve the Answer of a good Conscience, from all Guilt, which wounds it as a flaming Fire.

Again, which helps to clear this our Exposition, 2 Cor. 10. 4. For tho we walk in the Flesh, yet do not we war after the Flesh; for the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of Strong-Holds, casting down Imaginations, or Reasonings, and every high thing that exalts itself against God; and bringing into Captivity every Thought to the Obedience of Christ: That is, The Strong-Holds of Satan, or Nature, or whatsoever thing it be, that would set up itself in our Hearts as a Mediator or Saviour, or any way pretend to the Offices of our Lord, must be utterly subdued and cast down.

Again, 2 Tim. 2. 4. Thus thou therefore endure Hardship, as a good Souldier of Jesus Christ. No Man that warreth, intangleth himself with the Affairs of Life, to the end he may please him who hath chosen him to be a Souldier. And if a Man also strive for Masteries, yet is he not crowned, except he strive lawfully. Wherein again three Duties more are required in this Warfare:

First;



First; That he resolve to undergo all hardships and temptations; the frost of Winter, and heat of Summer; want of Bread or Water in the Wilderness; he must neither yield to the hardships of Legal Duties, nor to the ease or pleasure of the Flesh.

Secondly; He must not intangle himself with *Martha* in the Cares of this World, but with *Mary* chuse the better Part; or with *Moses*, rather chuse to be afflicted with his Brethren and Fellow-Souldiers, than to enjoy the Contents of a Carnal Life for a Season, wholly give himself up to the Service of God, who elected and called him to the War, and be in all things obedient to his Captain.

And lastly; He must strive lawfully, not doing violence to any, accusing no Man falsely, nor murmuring at his hard Service, and shortness of Pay, but be content with such Wages and Rewards as God sees fit, both when and how to give him, and patiently wait for the Crown, the final Reward; neither must he break Parrole with an Enemy, or tell a lie for the honour of his Captain, because thereby he indeed defames him, as if he could not conquer without Sin; when indeed the end of the Warfare is by perfect Righteousness, to subdue Sin and all its Supporters.

Lastly; We shall add one Text more, which shews the Reward of the Faithful Souldier, *2 Tim. 4. 7, 8. I have fought a good Fight, I have finished my Course, I have kept the Faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord shall give me at that day; and not to me only, but unto every good Souldier of Jesus Christ:* Which agrees exactly with the intent of the Prophet, for what *Paul* calls a Crown, *David* calls an immovable immortal Stability. And indeed as in this, so in all things, they both mind the same thing; their Weapons, which *David* calls Integrity, [*Tumminim*] Righteousness, Truth, &c. are the same with the Apostle's Armour of Righteousness.

Now therefore having found out what are the Weapons of this Warfare, who the Enemies, and what the strong Holds are which we are to subdue, we shall now proceed to the manner of the War; where, first, I say 'tis perpetual, from the day of a Believer's Call, until his Consummation. Secondly, Universal, in all Ages, and to all the Elect. Lastly, One Lord, one Christ, one Captain of Salvation unto all; and as he was made perfect by Suffering, so must all his Souldiers.

Now the first denouncing or proclaiming of this War, was in the beginning of Time, together with the first Promise of our Leader, *I will put enmity between thee and the Woman, thy Seed and her Seed; it shall bruise thy Head, thou shalt bruise his Heel*, Gen. 3. 15. Therefore early and irreconcilable was this War, and no Cessation of Arms or Parley, until one become absolute Victor: Also it produces various Successes, for sometime the Serpent and his Angels shall prevail, as *Amalech* did against *Israel*, cutting off some of the hindmost, weary, and slothful, but the end shall be the destroying the Beast, and false Prophet, and taking Captivity captive. Lastly, It is Universal, as the Preacher saith, *Eccles. 8. 8. No Man hath power over the Spirit to retain it, neither power in the day of Death, nor no discharge from this Warfare; neither shall wickedness deliver her espoused Ones*; for this is that Hour of temptation that shall come upon all Flesh, and happy shall they be that keep the Word of his Patience.

II. Now though the whole Life of a Christian is a perpetual Warfare, (as no wary Christian, who hath made any competent Essays in following and imitating Christ, can be ignorant) yet are there some more notorious Conflicts, and one above all most Certain and Critical; Certain, because it must come upon all Flesh; Critical, because none knows the day it shall come, and yet according to the decision thereof, the success of the future War dependeth, and therefore the *Magnum Oportet* of the Gospel-Church; for, first, there are warrings

warrings in the Soul, when a Man is called from a natural to a spiritual Estate, which at first is legal; and again another War, when from this legal State we pass over into a State of Grace, which indeed is the great and critical Battel, &c. Lastly, There is a perpetual War, even under this State of Grace; and all these are represented to us in Scripture. The first in the case of the Children of *Israel* (the Elect Seed) out of Bondage; pleasures of the natural Life figured by *Pharaoh* and his *Egyptians*, in which we are chiefly to contend with Flesh and Blood, for as yet spiritual Wickednesses have not molested us; because, as long as Satan hath the Soul fast in those carnal Fetters, he never once troubles it with the Baits of Superstition, because his Snares of Lusts do more surely and deeply intral and plunge the Soul into that destruction he aims at; and as *Pharaoh*, *Jannes* and *Jambres* withstood *Moses*, so the carnal Powers and Wisdom of Man, resists by crafty Sorceries the first breathings after God; and so desirable is the vassalage of the Spirit of Nature (whilst it serveth its Lusts) as nothing can break its Chains but Plagues and Miracles from Heaven, nor indeed until they be with *Pharaoh* sunk down into the bottom of the Sea: And now here the Soul first inrolls it self as a Souldier in the Warfare of God; and hence *Jehovah* is called *The Lord of Hosts*, *the Congregation of Israel*, *the Hosts of God*; and the Books recording these Passages, the Books of the Wars of God, particularly mentioning what he did at the *Red-Sea*, and Brooks of *Arnon*: But yet this is not that inrolment which makes the true Souldier of Christ, not a Volunteer serving freely and from Love, but as I may say, a Press, or Mercenary, restrained and obedient through the severe Laws of Martial Discipline, answering to a legal Obedience, which yet in some manner happens even to all in our Gospel-Day; for no Man upon his first enlightning becomes straitway a perfect Man of God, but must bring it about by beating down one strong Hold after another; for though the Power  
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of the Law, and the Sting of Death was taken away in Christ's Death, yet still the Rule of Evangelical Obedience is to us a Law ; and as long as a Man legally or litterally obeys it, or his false Heart perswades him, that by the Works thereof he can work righteously or merit, even so long is this Soul under a legal Yoke ; for what is not purely and simply of Grace that is legal, for there is no *medium* betwixt these ; so as whilst a Man fights with the Spiritual Weapons legally, he is but a legal mercenary Souldier ; which things by a Figure are represented to us, by the *Israelites* often murmuring in the Wilderness, clearly shewing they were led by a mercenary Spirit, having their Desires fixed (*Moses*, *Caleb*, and *Joshua* excepted) upon the fertility and pleasure of the Promised Land ; and therefore upon any want of Food, Water, or the like, were ready to forsake *Moses* (the Type of Christ) their Leader, and to make themselves a Captain, and return for *Egypt* ; as I fear many Gospel-Professors, yet under legal hopes, do ; who perceiving the great ease that Men of the World live under, and finding themselves in their legal Performances, under straits, pinch'd with hunger and thirst, and finding no saturity or peace of Mind in that way, do again wish they could return to their natural Estate. And that this Allegory is according to Truth, the Apostle fully witnesseth, for, says he, 1 Cor. 10. 2. *The Fathers were all baptized into Moses*, (implying in the same similitude as we are into Christ) — *with many of whom God was not well-pleased : Now these things were our* \* *Ensamples, &c. vers. 11. written for our admonition, that we should not lust after evil things as they lusted ; not Idolaters, not Superstitious, not Fornicators*, (not making the Ordinance of God an Idol) not tempting of Christ, (not disponding that he will not, or is not able to save in all straits) for that which above all displeased God was, that upon the return of their Spies, they dispaired *Moses* (or rather God) was able to drive out their Enemies, and give them

\* Greek, A Type or Figure.

them possession of the promised Land ; which in all our murmurings ought to teach us, that we ought not above all things to distrust our Captain, as not able to bring us into the true Rest of God, for hitherto God winked at their rebellions, but now sware in his Wrath, They shall not enter into his Rest ; which therefore being a Figure unto us,

\* Gr. Ages. upon whom the ends of the \* World are come ;  
*Therefore, vers. 12. let him that thinketh he standeth, take heed lest he fall.*

12. And now this doth bring us to that Combat, which indeed is our *Magnum Oportet*, our great Necessary, where we must encounter with Spiritual Enemies, with Satan in the appearance of an Angel of Light ; yea, and also with our own perverse Perswasions (cunningly trimmed and set forth by the old Serpent, the Deceiver from the Beginning) which we have hitherto esteemed as Children of Light. So as this War is not only against Satan, our Lusts, and open professed Enemies, but even against our Works and Ways, which we once esteemed familiar Friends, and had walked, taking sweet counsel together in the House of God ; who now being deluded by Satan, ignorantly become Enemies, whilst they perswade the Soul, That there is no entering into the Land of Rest but by its own Sword and Bow, and so fight Satan's Battels : So as a Man's Enemies are of his own Household, the Father at variance with the Son, and the Daughter with her Mother ; and which is most strange, the Hand of Christ our Lord and Captain in all this, even setting us at these variances in our selves, *Matth. 10. 33.* and sending the Sword into our inner parts : so as our chiefest Friend, our Preserver and Life, sends the Sword and Divisions, and our Enemy and Destroyer seeks Peace and Concord ; and yet is that of Love, and this of Malice, for indeed this is the Battel in which, *He that shall loose his Life shall save it ; and he that will save his Life, shall loose it :* And our Wilderness State is for no other end, than to prepare

pare us for this Warfare, by weaning us by little and little from Creature-Dependencies; for our Captain, wonderful in Wisdom and Goodness, on set purpose leads the Armies of *Israel* into a dry and desert Place, to the end he may bring them into Wants and Distresses; and when they cry to him, he gives them Bread from Heaven, and Water out of the stony Rock, thence teaching them that they cannot deliver their own Souls, but that he both can, and is gracious and ready to help in the time of need; and so undermines natural Confidence, inures them to hardship, strengthens Faith and Grace, drawing them by degrees into acquaintance with that Song of *David*, *If the Lord had not bin on our side, may Israel say, if the Lord had not bin on our side, when Men rose up against us, they had swallowed us up quick*; for as the Sons of *Israel* could not prevail in War against the *Cananites*, until all that rebellious and faithless Generation was spent, whom God had sworn, *If they shall enter into my Rest*: So is it impossible the Soul should overcome in this Warfare, as long as any of these Principles or Perswasions remain, that dare affirm, either that it must prevail in its own Sword and Bow, or yet despair that Free Grace can or will effect it, so as under our Legal State, our Lord, like a wise and experienced Captain, trains up and inures his Souldiers to such manner of straits and service before-hand, as in the great Day he will call them unto.

12. But now to come to the *Crisis*, 'tis every way miraculous in the Manner, in the Power, in the Effect; for is not that manner of fighting strange, where the safety depends in casting away all Arms Offensive and Defensive? and is not that Power wonderful, which converts the loss of the Field into Victory, and makes them that are overcome more than Conquerors? And is not that effect most admirable of all, that makes Death Life, and Life Death? and yet most assuredly this is the success of this Warfare; and though it must seem ridiculous in the Eyes of a Son of *Pharaoh*, (who can per-



ceive no more of it, than a Man born blind can of Colours) yet is there none that hath fought the good Fight, but can set his Seal to these things; nor none that hath made good improvement of the Wilderness preparative Discipline, but hath so express an Image thereof as he can consent with us; neither let any of the Camp of *Israel* think of this, as if some strange thing had hapned unto them, for it must come upon all the Children of Election, for if done to the green Tree, shall it not be done to the dry; for saith the Apostle, *We see Jesus made a little lower than the Angels, for the suffering of Death, that he might tast death for all Men, for it became him*——in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through suffering; and therefore as he suffered so must we, as he was made perfect so we, as he died so must we die, and as he arose so must we; as it is written, *Rom. 6. 3. Know ye not, that as many of us as are baptized into Christ, were baptized into his death; therefore we are buried with him by Baptism into death*——and if we have bin planted in his death together, so shall we also be in his Resurrection; knowing this, that our Old Man is crucified with him; namely, that old Nature we brought out of Egypt, and which so often murmured in the Wilderness. Again, buried with him in Baptism, wherein ye are also risen with him through the operation of God, who hath raised him from the Dead. Whence it is manifest, That as Christ fought this good Fight, and died in it, so must we; and as he did it for the Universal Church, as Lord and Saviour of all, so must we every one in particular, before we can arise with him into the glorious Birth of the New Creature. And as the old Serpent took advantage of the Seed of *Abraham*, in Christ, and bruised his Heel, that is, his Body, unto the death thereof, so must it happen unto every particular Member of Christ's Body; and as the bruising of his Heel, was the bruising of the Serpent's Head to eternal Darkness; so the bruising of Christ's Heel in his Members, shall be the treading down of Satan under

under their feet ; and therefore blessed is he to whom it shall be given to lay down his Life as a good Souldier of Christ in this Combat, without reproach to his Conscience, Warfare, or Captain ; wherefore altho the name of Death be terrible to the Soul, as the natural death is to the Body, yet seeing we have such an Exemplar to follow, let us not be afraid ; for if the God of Armies be on our side, why should we fear any Enemies ? As long as the Lord of Life is with us, we can have no cause to fear Death ; Nay rather let us rejoice that Christ hath called us to be his Companions in Suffering and Death, knowing that we shall also be partakers of his Resurrection, Life, and Glory : Were it not ignominious in a Souldier, that after he had inrolled his Name, promised Fidelity, learned the use of his Arms, and had long lived upon his Pay, and done little for it, should in the day of Battel, the Prize (even immortality) set before him, and Victory assured, forsake his Captain for fear of a few Blows ; let us therefore not be dismayed, but watch and prepare our selves for it, looking unto Christ the Author and Finisher of our Faith, who for the Joy set before him, endured the Cross, despising the shame, and is set down at the right Hand of God ; so let us do, and obtain a Seat at his Footstool ; and with these words let us comfort our selves, as the Apostle exhorts, *Consider him that endured such contradiction of Sinners, lest ye be wearied and faint in your minds : Son despise not the chastning of the Lord, nor faint when thou art rebuked by him, for whom he loveth he chasteneth and calleth to this Trial.*——For though no chastisement be for the present joyous, yet after it yieldeth the peaceable Fruits of Righteousness ; wherefore lift up the Hands that hang down, and the feeble Knees, and loose not with Esau both Blessing and Birthright, which now is about to be established upon thee for ever, if thou wilt but endure a little hardship.

14. But perhaps the fearful Soul may say on this wise, Surely this Day is terrible ; who shall live when God doth this ? If Christ besought that this Cup might pass from him, if it were possible ? If his Soul were exceeding sorrowful, even unto Death ? If in his Agony he sweat as it had been great drops of Blood ? And lastly, in the bitterness of Death he cried out, *My God, my God, why hast thou forsaken me ?* How shall I a Worm be able to stand it ?

To which I answer, That all these things Satan in that Hour shall suggest unto thee, and yet be not thou troubled, but rouse thy self upon him, who for thy sake, and not for his own, suffered these things, and for the Joy set before him endured all ; for even this his Joy was also upon thy account, namely, that for Sinners he should obtain Mercy : And therefore do thou also set this Joy before thee, and know, that blessed is he that endureth to the last, behold ! saith the Spirit to the Churches. *Fear none of these things which thou shalt suffer. The Devil shall cast some of you into Prison, that ye may be tried ; but be faithful unto Death ( even this Death ) and I will give thee a Crown of Life.*

Secondly ; Know assuredly nothing shall be bruised in thee, that is not thine Enemy, Lust, Superstition, Idolatry ; nothing taken away, but what are false lying Hypocrisies, deceitful Shadows of Righteousness, treacherous Pretenders to Felicity, which at length would tear thy Soul in pieces like a Lion. And on the contrary, whatsoever in thee bears the true Image of God, or is of the immortal Seed, or in any way tends to everlasting Happiness, shall be as safely hid from the Avenger in Christ, as *Noah* was hid in the Ark ; or is as surely bound up in the Bundle of Life, as the Soul of *Isaac* was, when led to the Sacrifice, And therefore fear not that ten Days of Affliction, that shall rend away these lying treacherous Inmates, and place there in their room the vital Seeds of Eternal Joys.

Thirdly ;



Thirdly ; Thou oughtest not to take a measure of thy Tribulation in this Hour from that of Christ's : For first, he took upon him all the Sins of the World, which had been or should be, and at once offered a full Sacrifice for all ; and thou only answerest for thine own, which yet were of small comfort, if indeed thou wert to satisfy Justice for the least of them : But let this be thy support, that indeed they are already cancelled *in potentia*, and it only remains, that thou by Confession, Self-condemnation, and Faith, bring it into Act.

Fourthly ; Know, that whilst Christ by his Death opened a Way into the Holy of Holies, ( which hitherto was unaccessible ) he made it plain and easy for thee : Strait it is indeed, and narrow, and hard to find, but being found, it is smooth, and not one Stone of Stumbling left in it. Neither will the finding of it be difficult, if thou wilt deny thine own Wisdom, and take Christ for a Guide, who also is ready at thy right hand, as the Apostle saith, *Heb. 2. 17. & 4. 15.* a merciful, a faithful, a well-experienced High-Priest ; merciful, because in him all Love flows ; faithful, because he cannot lie, nor Guile come forth of his Lips ; experienced, in that he suffered himself, and was tempted like us in all points, Sin only excepted, and therefore knows how to succour them that are tempted, and do suffer. And therefore thy great Concern ought not to be, what the weight of thy Sufferings are, as cut out and appointed for thy Lot by God or Christ, ( for his Yoak is easy, and his Burden light ) but thy great Duty is, to deny thy self, thy Wisdom, thy Works, Merits, Hopes, yea, even thy promised *Isaac*, and all thy Labours in Righteousness, from thy Call unto that day, and so to confess with thy Mouth, and believe with thy Heart, and the thing is done. But on the contrary, if thou harden thy Heart, as in the Provocation, in the day of this thy Temptation in the Wilderness, as thy Fathers did, thou then bindest heavy Burthens upon thine own Shoulders, and thine Answer shall be, Who required these things at thine hands?

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And if thou obstinately persevere in this stiff-neckedness, assure thy self thy Carcase shall fall and perish in the Wilderness; thou shalt reproach thy Conscience, and it shall reproach thee; thy whole Warfare shall turn to Wrath and Contempt; and thy reproached Captain shall forsake thee: and because thou wouldest not hear his Voice whilst it was called to day, to morrow he will swear if thou enter into his Rest; and in vain shalt thou seek Repentance, tho with the Tears of *Esau*.

15. Wherefore, I say, thy Warfare is not difficult on thy part, in respect of the Decree of God, but because of thine own Stiff-neckedness; and therefore from some experience to speak unto thee, Mark the Captain of thy Salvation from thy first Manumission out of the Bondage of Nature; imitate and follow him close; turn not to the left hand, after a superstitious use of Ordinances, nor to the right, in a supine and negligent use of them; nor yet being wearied, and impatient of Wants, loiter behind, or turn back for *Egypt*. Nor lastly, let not thy Zeal to approve thy self courageous in this Combat, make thee over-run thy Leader; for that is but to challenge Satan to a Duel in the strength of thine own Arm, and to be well buffeted for thy Pride. And therefore keep upon thy Guard, and watch, and be assured he will call thee forth in the very nick of time and advantage; for there is a time for all and every good pleasure of God, and every one beautiful in its season. For every new-born Babe is not fit for this Combat, but must be first trained up in such Arms, Exercise, Discipline, and Hardships, as the manner of War shall require; and then let him watch for the Alarm. Of which we have an express Example from him we ought to imitate in all; for he not being called to that Trial (tho he well knew he was to pass it) before thirty years of Age, he did not hast into it, but was (as Nature requires) subject to his Mother, and supposed Father *Joseph*, and having received the Baptism of *John*, and confirmation of his Witnesses,

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[*This is he of whom I spake, He that cometh after me, &c.*] And lastly, a Testimony from the Father, *This is my beloved Son, &c.* Yet did he not straitway challenge Satan to the Combat, but stayed till he was led (or as St. Mark hath it, *driven or compelled*) by the Spirit, to be tempted of the Devil. So as from his example, we must not thrust our selves upon this Trial, until a certain spiritual Compulsion impose it. And the like we are taught by a Figure from those *Israelites*, who first murmured, because they thought the War was too hard for them, but after finding God was angry at their diffidence, then they would make their Peace, with a presumptuous Attempt before their Call to it, and were smitten, and pursued unto *Hormah*, (by interpretation a cursed thing). So as it is desperate to thrust our selves upon this good Fight, that is, to hasten out of our Legal and Wilderness-Estate, until Christ leads, and by a certain spiritual Enforcement drives us unto it.

16. But now to discern the time. I say, when a faithful Servant of Christ begins to perceive in the Inwards of his Mind, that he doth not find that lively Relish, Peace, and Comfort in hearing the Word, Prayer, and other Duties, as formerly he was wont; I counsel him straightway to call his Heart under strict examination, and betimes to be careful he bring not reproach upon his Conscience; for some great matter is at hand, either for better or worse. And first, let him enquire upon this account, whether his Soul grow heavy and slothful in his wonted Performances, without any trouble from his Conscience? And if he do, let him be assured it is of Satan, who hath gotten a desperate advantage against him, and, if he beware not, will bring him back to *Egypt* before he is aware, and his latter end shall be worse than the beginning. But if on the contrary, he finds that in this juncture his Hungers and Thirsts after Righteousness encrease, and his Desire to Duties, and Love to his Brethren faint not; then may he hope it is of Christ, who now is ready to lead

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him forth to the Trial of his Faith ; whereof he may be further assured, if he straight shall perceive disorder in his Soul and Mind, that is to say, Warrings, and rumors of Wars : For now shall his Heart charge the Conscience, that its Government is too rigid and severe ; that it (the Heart) hath done all its Commands with faithfulness, and yet cannot procure one smiling Look from it : And the Conscience shall charge the Heart, that it reserves still some hypocritical Corner, and darling Sin, in a dark place, and therefore threatens it with the Law. And in the mean time a Thorn in both, and a certain Irksomness, and fore-dooming in the whole Household, that Wrath is at hand ; Persuasion rising against Persuasion, and Duty against Duty ; one charging another with the cause of this Disturbance. Faith says, Thou hast neglected me, and doted upon Works and Duties ; and Works say, No, but Sloth in Duty and Alms hath brought these Evils upon us ; and Prayer says, If thou hadst been fervent in my way, none of these things had befallen us. And this, as our Lord foretold, is the beginning of Sorrows. In the mean while the hungry thirsting Soul is ready to try all ways ; but if it say with it self, 'Twas Unbelief, and I will now believe, it will find no footing for Faith, but Distrust increasing. If it say, My Duties have been few, but now I will hear and pray twice for my former once ; it will be in fact easy to do so, but they shall not satiate, because he grounds upon a Spiritual Delusion, believing that he hath it in his own Fingers, by Works to save himself. Now if the Soul, finding it self frustrated, be convinced, that Man lives not by Bread only, but by the Word made Flesh, a Spiritual Strong-Hold is beaten down, and Christ hath got his end. But seldom is Satan so easily cast forth, and therefore the hungry Soul straight flies to another Delusion, namely, That it heard not with that attention and diligence it ought to have done. Which is a most just Charge upon all, and perhaps proceeds from Christ, who is now watchful over it : for indeed.

deed it points at that Confession, and Self-condemnation, which is the root of the Matter ; yet still hath a secret implication, that it is in a Man's Power to hear with such diligence, as may accomplish Peace. But upon trial, finding that he cannot so set and fix his Heart, but it will run after its imaginations, in two minutes forgetting its last good resolutions ; yea, perhaps may in the middle of the next Duty fall asleep, and he in vain seeks to rouse it up ; or yet ( as it happened to the Apostles, even in the Combat of our Lord, when he bad them watch with him ) the natural Eyes so heavy, as the Soul in all its Vertues cannot persuade them to watch one hour with it. Now again, if upon this Conviction the Soul concludes, 'tis a weak unworthy Hearer, and cannot hear as it ought, unless Christ vouchsafe to hear in it ; then shall it raze to the ground one of Satan's Master-pieces, a Fort-Royal. And this may happen in part in a pliant and gracious Soul. Yet not usually is the proud Heart of Man so easily humbled, but having drawn it in from the Breast of its first Mother, will thrust its own Fault upon another : Either the Preacher spake not in Spirit, and in Life ; or the Prayer was not lively, or Text not well chosen ; seeing ( says it ) I went with a prepared Heart, it could not have been if he had spoken to it, that such a Sloth could have befallen me, and therefore I will go hear another : but tho thou change ten times, yet assure thy self, as long as thou layest the blame here, or upon any but thy self, thou shalt not, tho an Angel preach to thee, hear with comfort. This therefore being found Vanity, and vexation of Spirit, the hungry Soul casts about again, saying, Surely the Ordinances are not rightly administred ; either the Minister is not rightly called, or his laying on by hands was not Orthodox, as the Apostles appointed ; or he is not gifted for the Ministry ; or the Ordinance it self is not administred in the right Form. Now in this, as in many of the former, there may be a certain truth, because these have been, and still are disposed for private

ends, gain, and self-interest, made sale of, even at *Simon Magnus's* price, and may call for reformation. But to apply it to the present Crisis, I say, tho these should be reformed to the exact Rule of the Apostles, yet if thou confine Christ unto them, thou makest but a false Christ unto thy self, and it shall not avail: And if hence the Soul learn, that the Ordinance doth not sanctify Christ, nor the laying on of hands give the Holy Ghost, but both were vain without the Divine Gift, then shall it remove another great Stone of Stumbling. The next, and I think last refuge is, I will go search Christ in the Desert, I will leave both Publick and Chamber-Assemblies, I will forsake the World, I will live in a desert place, mend High-ways, eat the Bread of Affliction, and go mourning all the day long. Which still failing, as assuredly it must do, if it be in Merit, or not upon a just Call, the Soul is brought even to a stupifying Humility; its Sun is darkned, its Moon giveth not its Light, it lies in Darknes and Shadow of Death, and the Desolation of Abomination possesses its holy Place; for tho it still honour the Word and Duties, as still it ought, yet the Practice of them is but as the Blood of a dead Man.

17. And now the Soul comes to the Critical Moment, for now Satan sets in array before it all its Sins, Disobedience, Hardheartedness, Deceits, Lustings; and the Conscience itself consents, that Condemnation and Death are due unto it, from the just Standard of the Justice of the Sin-revenging God, and therefore even ready to despair, it wished Death, fearing from Satan's Threats, that the longer it lives, the greater will be its Guilt: but indeed now is it but made fit for Mercy; for in humble boldness we speak, it is even out of Christ's Commission to give full peace to a Soul, as long as it hath any dependance on its own Merits, or any power under the Heavens but himself; and therefore he not delaying a moment longer than the Case requires, his sign (not as yet himself in Glory) appears meek and full of tenderness,  
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lest he should break the bruised Reed, or quench the spark in its smoaking Flax, neither is his Voice heard in the Street, but a gentle Whisper speaks words of Grace; Hosea 2. *I have bin angry with thee a little, because thou hast followed other Lovers, and that thou mightest know that they could not deliver thee, I have hedged up thy way; and that I might speak to thy Heart, I have brought thee into a Wilderneck-State; for thou saidst, It was they that gave me Bread, Wine, and Oil, and rejectedst me; and now I come to tell thee, that if thou wilt repent and turn to me, I will yet espouse thee in everlasting loving kindness: Thou shalt not call me Baal, a lordly Husband having power to divorce thee, but Ith, and we twain will be one Flesh: I know thou hast bin zealous for my Word, and my Word is Truth, yet have I made it a dead Letter to thee, because the Precepts thereof thou hopedst to perform in thy own might; and my Promises. (making thy self the expounder thereof) thou didst conform to thy own carnal desires and hopes, thinking I was obliged to make them good in thy sence; but I tell thee, to all such proud conceits thou must die, and thou only live, perform, and obtain in my Name. Thy Prayers also are before me, but thou lovedst so to pray, as to be seen of Men; thou didst think to be heard for thy many and fine words: Also thou wert high-minded, supposing thou knewest what to ask for as well as thy Heavenly Father; but I tell thee, He alone knows what, how, and when to give any one good Gift; and thou surely instead of a Fish, hast oft-times asked a Serpent; and if he had given thee thy desires, thou hadst perished long since. Nay, so foolish and proud hast thou bin, that having earnestly besought for something to bestow upon thy Lust, thou hast murmured because it was not given at thy asking, when indeed thou oughtest to have sealed up every Petition with my words, [Thy Will be done, and not mine] therefore in mercy I was deaf to thee, lest thou shouldst perish in thy foolishness. Thy Fastings also are upon Record, and the reason why thou foundest not peace in them, was, because having denied thy self one repast, and hung down thy Head and misfigured Face,*


one:

one day like a Bullrush, thou thoughtest thy Merit great; and not obtaining thy end, thou saidst, Why do I fast, and thou seest not? Why have I mourn'd, and thou hearest not? But I tell thee, True Fasting is, to spare thy Bread to the Poor, and to divide it to the Hungry. Thine Alms also I saw, and how thou didst sound a Trumpet before thee, desiring praise from Men, and hoping, as a Mercenary, for Reward, as if thou hadst given to thy Heavenly Father some Gift he stood in need of. Can indeed thy goodness profit him? Are not all the Beasts upon a thousand Hills his? the whole World and its Fulness, are they not at his dispose? If he wanted Wisdom, would he come to thee? would he seek to thee for Righteousness, or any good thing? If he wanted a Messenger or Instrument, durst thou say, Lo, here am I, send me? Cannot he out of a heap of Stones raise troops of Sons more worthy than thou? Nay, thy own Heart knows all Wisdom, Vertue, and Graces are his. To the Sun and Moon he says, Stand, and they cease their course; To the Sea, Fluctuate not, and it stands as a brazen Wall; to the Winds, Be still, and they breath not; behold, in his Servants he trusteth not, and in his Angels he perceived defect; and how much more in them dwelling in Houses of Clay, founded in Dust, and crushed as the Moth? he stoppeth the Speech of Men of Faith and Truth, וְיִמְחֶה, and taketh away the experience of gray Hairs, and therefore canst thou hope he will give thee the Reins of thy Will, who canst not distinguish a Fish from a Serpent, or Bread from a Stone? How often hath he set the multitude and magnitude of thy sins before thee, the darkness and blackness of thy Anger, Malice, Revenge, Covetousness, and Sloth? and how often while his terrors were upon thee, hast thou resolved never to be overtaken with them again? but no sooner hath he taken off his Hand from thee, but even before the Hour-Glass was turn'd, some slight provocation crossing thy way, thou hast bin so transported, as like to the Horse or spurious Mule, thou stoodest in need of a Bit and Bridle, lest thou shouldst

shouldst fall on thy self or others. How fully hath he in his Word set forth the Fulness and Riches of Grace, and Beauty of Holiness? How often have his Messengers sounded these things in thine Ears, to the rejoicing of thy Heart? Nay not seldom, as pointing with my finger, I even I have discovered to thine Eye an optick prospect of Eternity, and the Crown of Glory provided for the Faithful unto Death; and yet no sooner hath a beloved Lust, a worldly Toy, a fading Vanity, hope of Profit, Honour, praise of Men, and such-like Pageantry smiled upon thee; but forgetting things Above, thou hast set thy self in the earnest pursuit of these beggarly shadows of Happiness, prizing a moment of false Pleasure more than an Eternity of true Joys. Was it not of Mercy therefore to reprove thee, and stop thy career to utter Perdition; and could I do it with more tenderness than by hedging in thy ways, that thou mightest not follow thy Paramours in whom thou vainly trustedst, but being forsaken and left comfortless by them, thou mightest hope for no Peace in any but my Father, who hath loved thee, and now hath sent me to speak to thy Heart. And for the truth of these things I upbraid thee with, let thy Conscience and Inwards give record; let them also tell thee if he hath not dealt with thee in great Love. And as for me, knowst thou not that for thy sake I left my Heavenly Mansion, put on the form of a Servant, and died an ignominious Death; and can greater Love be shewn, than for a Man to lay down his Life for his Friends? Have I not in my wounded Side hid thy Life from the Avenger, and secured thy Soul's fair hope and heap of Treasure there, so that thou couldest not finger or imbezel it among thy Paramours, as the Prodigal did his Portion. Now therefore, because hearing of me by the Ear was not enough to perswade thee, I now manifest my self to thine Eye, that thou mayest perceive thou art poor and naked, destitute, and hitherto blind, and counsel thee to cast away thy rotten Rags, and to take of me Gold tried in the Fire,

(for



(for where I love, I rebuke) and to humble thy self before my Father: for the Humble he loveth, and the Meek and poor in Spirit are his delight, but the proud, haughty Merit-monger his Soul abhorreth; and therefore he killeth, that he may make alive; he bringeth to the Pit, that he may raise up; the Beggar he lifteth up from the Dunghil, that he may set him among free-born Princes. Remember therefore the Battel, and do no more; and Me, even Me, he hath anointed to preach good Tidings, to proclaim to Mourners and them sitting in Darkness, and shadow of Condemnation, the acceptable change  of the Lord; and if thou art one of these, thou art one of mine, and I will not lose one of them, nor leave a Hoof belonging to them behind me, but will give thee Beauty for Ashes, Oil of Joy for Mourning; a Garment of Praise for Heaviness. And now, I say, If this Soul shall not reproach its Captain and Shepherd, and without wrong to its Inwards say, with *Job*, I see thou knowest all things, no Thought is hid from thee, for the very Deceits of my Heart which I saw not, thou hast ripped up; I have bin proud and foolish, uttering what I knew not; I formerly heard of thee by the Ear, but now my Eye seeth thee full of Grace and Truth; yea, my hands seem to handle thee, as it were the Word of God made Flesh. And therefore I abhor my self, and repent in Dust and Ashes; Lord, I believe, help thou mine Unbelief. I say, whilst it is even yet speaking, its Darkness shall be made Light, and its Mourning turned into Joy. But the Soul that will not hear, but still runs after its own beggarly Superstitious Righteousness, it shall lie down in Sorrow; as it is written, *Who among you feareth the Lord, that obeyeth the Voice of his Servant, yet walketh in Darkness, and hath no Light? Let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a Fire, compassed in Sparks, walk in the Light of your Fire, and in the Sparks you have kindled: This shall ye have of my Hand, in Sorrow ye shall lie down.*

18. Now touching these things, I know well they shall sound to some as Romances, or as a Tale that is told; for how shall he that hath seared his Conscience, beating the broad way without remorse, perceive those Warrings which are between the Law of the Mind and Members? But there may be some who love Christ, and are Friends to his Cross, who may not be able to take a right measure thereof; for tho'tis in every Mouth, Let us take up the Cross, and follow Christ into his Death, yet all have not learned what that Cross and Death is, but esteem such worldly Afflictions as are common to all Men a part thereof, (bewraying a carnal Perswasion in themselves, that to have a share in the Riches and Honour of this World, is part of God's Covenant and Promise) and therefore if any outward Cross befall them, and they take it patiently, they think the Promise due to the Cross of Christ is theirs, when indeed they have suffered nothing but what all Men (as well they who swear, as they who fear an Oath) receive from the common Events of Nature, and indeed are far distant from the true death of the Cross: For tho they, that with *Mary* have chosen the better part, have much freed themselves from such Incumbrances as the Worldly Cross brings; yet neither *Mary*, nor any other Saint, is free from the Real Cross of our Lord: for the wise Man, in respect of Nature, doth he not die as the Fool, and one event unto all? Is not Sickness, Poverty, loss of Goods (by Land or Sea) the lot of all walking in this Vale of Tears? Are not the Wife, Son, Brother, or Friend of the Just Man, mortal, as well as of the Unjust? And therefore for a Professor to hope that he or his should be by a Miracle freed from common Calamities, were proud and presumptuous: for his Hopes must be, because he thinks himself more Righteous than others, and deserves better things at God's Hand; which is before the Holy God as a Sacrifice of Swines Blood. Wherefore, I say, That Cross which is the common Fate of all Men, is not the Cross of Christ.

First ; Because most of these Crosses were incompatible with the Natural Life of Christ; for he who lives above all natural Concernments, is above the Cross of Nature ; and therefore no such Cross could befall Christ, except indeed the Death of the Body be a part thereof, but what is the true Cross he took and bare in the fulness thereof : and the like must all they that follow him in their measure do, as he taught, *Luke 9. 23. And he said to them all, If any Man will come after me, let him deny himself, and take up his Cross daily and follow me : for who so will save his Life, shall lose it ; but who so will lose his Life for my sake, shall save it.*

Secondly ; I say, the worldly Cross which befallerh Reprobates, as well as Elect, cannot be Christ's Cross, because to it the Promise of Eternal Life belongs, in which the Reprobates have no right ; and therefore such things as the Regenerate have in common with natural Men, cannot be the Holy Cross. Yet do I not hence affirm that this Cross shall not fall upon the Wicked, but rather that sooner or later it shall overtake them ; for it seems to be that Temptation, or Trial, that must come upon all Flesh ; and that Stone upon which he that falleth not and is broken, it shall fall upon him and grind him to Pouder ; *Psal. 75. 8. Also that Cup which is in the Hand of the Lord, the Wine red, and full of mixtures ; and he poureth out of the same, even upon the Righteous, but the dregs thereof the Wicked shall wring out and drink ; for the Lord trieth the Righteous, but upon the Wicked he poureth Fire, Brimstone, and Burning Tempest, the portion of their Cup, Psalm. 11. 6.* And again, *Thus saith the Lord, Take the Cup of Wine of this Fury at my Hand, and cause all Nations, to whom I send thee, to drink it : and if they refuse, say unto them, Thus saith the Lord, Ye shall certainly drink it, Jer. 25. 15, 28.* So as this Cross must in some acceptation come upon all, but vastly different ; for to the Righteous it is the Cup of Salvation, and to the Wicked of Perdition : for it taketh them in the vigor of their days, they shall not be able to ford over  
to.



to the New Birth, but shall perish in the way : if it do not come then, it shall not fail at the hour of death, when the desperate unbelieving Soul shall be rent from the Body, and hurried away in the burning Tempest, to the gnashing of Teeth prepared for them. Yet we ought not to judg any Man, for the God of Mercy can, yea and doth in this hour shew Mercy to some, as Brands plucked out of the Fire. And indeed the last blows of this Warfare are in the choice ones of God oft-times reserved to the Accounts made upon their Death-beds ; and blessed are those that being prepared, watch for it with Oil in their Lamps. And indeed thus it befel our Lord, for tho he carried his Cross daily, yet not until then did the Pangs thereof fall upon him ; for then, tho without Sin he suffered as a Transgressor, and tho ever blessed, he then bore the Curse for us, (*as it is written, Cursed is every one that hangeth upon a Tree*) ; so as tho a Lamb spotless and without guile, yet died he as a Sinner of Sinners, and great was his tribulation ; and the like we must expect : For if any Murmurings, Self-Wisdom, Merit, or Idolatry remain in this Crisis, all that will have Christ, must cast them away, reserving nothing save Him and his Cross, naked and crucified. What manner of Men then ought we to be, watching and preparing for the coming of our Lord ? But to return, The Worldly Cross which many of the Children of God competently escape, cannot be that Cross which none avoid ; yet do I not say, that any in Christ are exempted from a careful diligence in bearing that Cross, when thereunto called ; nor is it of Sin to take such a Calling as may imbitter it, but rather judg this may prepare the way, and make the other more easy ; for it hath often been a Means in God's hand to call Sinners and worldly-minded Men into the right way. And lastly, I say, That he that cannot bear this Cross, shall much less bear the other ; and therefore be-times, and as preparatory, it behoves all Men to order their Hearts to undergo cheerfully what this Cross can bring.

Art thou married? Thou hast not therefore sinned, for the Marriage-Bed is honourable, and Children the Blessing of God; yet by this means the worldly Cross is more surely entailed upon thee, and the Duty of bearing it urged more strongly: For to want natural Affection, is brutish; not to provide for our Widows, is to deny the Faith; and he that will not work, neither let him eat. Besides, we owe a Duty to Nature, to the World, to our Country, to them ruling over us; to our Families, to give Obedience where Obedience is due, and where the Rule is ours, to exercise it in Love and Piety. And so incumbent are all these, as at the great Audit, every one must give an account of his Talent. But I say, to strike the Nail home and right in this Matter, we ought to use the World, and not to abuse it; to weep, as if we wept not; to buy, as if we possessed not: that is, to mourn for Relations, but not repine; to esteem of Riches encreasing, as if to morrow they would take wings; to know in these things there is no permanency; naked we come, naked we go; weeping we enter, and in groans we make our *exit*. He that gives, shall he not take? Who hath suffered most (even as *Job*) hath not suffered what his Sin hath merited, one for a thousand; and therefore betimes to resign all these is necessary, even as if we had them not; so as when they are required, we may part from them as if we had lost nothing. For if a good Man lend to another for nothing, shall the Borrower murmur when he sees fit to require his own? If therefore we retain these worldly Things better than others, let us not esteem it as the effects of our Prudence, or reward of our Piety, but of exuberant Bounty; if they be rent from us, let us not murmur, or yet hope that we by patient enduring have entitled our selves to the reward of them that have taken up the real Cross of Christ; but rather let us bear the worldly Cross from moral Principles, as their proper and adequate Burden, even as some moral Men have strenuously done, and thereby thought that Morality

rality is sufficient for these things ; but yet if they faint too much, let Grace support, and in mutual union conclude, That so transitory and frail is this World, and the felicity thereof, as it is not worthy their Tears or Care, and so resolve together to fix their loves upon things Above, Eternity, Immortality, &c. But, I say, the Cross of Christ is another thing, a Stranger to moral Principles, and hid from the natural Spirit, (at least until it be subdued by the Divine, which it cannot be till Christ's Cross hath begun to work) because it knoweth not the Things of God : for none can take this Cross, until he have some knowledg of God, and his Christ ; no nor yet until they be enrolled his Soldiers, and have set before them the price of the immortal State, and have resolved faithfully to fight the Good Fight. For as moral Riches are the Object of the moral Principle ; and as the loss of the hopes of them, is the worldly Cross ; so is Immortality the Object of the Divine Principle, and to have our Hopes delayed and obscured to a certain despondency of the Cross of Christ. Briefly, thus a Man must first be called from a natural State. Secondly, Must have given obedience to the Heavenly Vision, resolving to undergo all hardships in attaining immortal Life. Thirdly, Must also have bin conversant in the appointed means of obtaining thereof, and have found how far he falls short of the Obedience required ; also that his Righteousness, Merits, and Performances in his own right, are Loss and Dung, even as the Blood of a dead Man. And finally, be left so desolate, as he may cry out with our Lord, *My God, my God, Why hast thou forsaken me ?* before he can perfect the Work of the Cross, for this is to die with Christ. And indeed so terrible is it, as if he had not both opened and made easy the Way, and is still at hand to help in the hour of Distress, there were no Flesh that could abide it.



19. Now in general this is the Warfare, but happens in divers manners and degrees ; for some perish in the way, others scape through great Terrors and Amazements ; some only mourn so as if they rejoiced, but none without some throws. Again, in some it makes a quicker and fuller Work, in others a partial and intermitting ; yet shall not these be less precious in the sight of God ; but the first shall be last, and the last shall be first. For it is not in the Will of any Man, to make this War longer or shorter, total or partial, because this is the Warfare that no Man can undertake at his own charge, nor may rush into it as a Horse into Battel, nor seek or provoke his Enemy, till Christ lead him forth ; for in so doing, he goes in his own strength, runs into Temptations of his own procuring, and is sure to suffer Loss. For as in Martial Discipline, some Souldiers are ordered for the Field, some for Garrisons, and some to abide by the Stuff, and none may without License depart from his Post, nor may at his list go upon forlorn Hopes ; and yet at the end every one shall receive equal Pay, and share in the Prizes : So also in the Spiritual War. For as it is written, *God will not suffer any of his to be tempted above what they are able to bear*, and therefore in great Wisdom and Love he appoints to every one that Armour and Service he is fittest for ; and to be faithful therein is enough. For if two Talents be given, but four will be required ; and where five are given, less than ten will not make up the expected Account. For if one be placed upon a high and safe Tower, and his Orders are only to watch diligently, because therein the safety of many depends ; it sufficeth that he do so in safety, while others are in hazard. But if to another it be said, In the Defence of this Pass or Breach the safety of the Army depends, and thou being a Man of Strength and Virtue, I commit it to thy Charge, and require thee to keep it unto uttermost hazard of thy self: surely not either to keep it, or receive deep Wounds, deserveth Death. And therefore 'tis not in Man to order this War as he liketh, or to make it  
easy

easy or hard, but to take as God disposeth it, better or worse; not prying into the nakedness of a Seal or Sign, but as Christ discovers it by his withdrawing his appearance in them; yea, and then to beware he deride not at them, as *Cham*, the Father of *Egypt*, did at the nakedness of his Father, the Preacher of Righteousness, lest his Curse follow; but to cover them with *Shem*, and reap his Blessing. For tho it satiate not, yet hath the Command put upon it a reverential Fear, requiring Obedience. *Keep (saith Solomon) the Word of the King, because of the Word of the Oath of God: Be not hasty to go from his Presence, for he doth what he pleaseth; who may say to him, What dost thou? Who keeps the Commandment, shall know no evil; and the Wise of Heart discerneth Time and Judgment; for to every good Will there is a set Time and Judgment. But when it (the Judgment) shall be, he knoweth not; for who can tell when it shall be? No Man hath Power over the Spirit, to restrain the Spirit, neither Power in the Day of Death, neither dismissal from the Warfare; neither shall Impiety or Superstition [or Presumption upon Grace] deliver her Espoused.* So as every good Will of God is holy in its season, and we may not say, This or that is naked or unprofitable, why hast thou commanded it? For in so doing we despise that which God hath predestinated as the Means of our Salvation; neither, when they satiate not, may we esteem them as abolished things to us; neither, tho slain by the Beast, and their dead Bodies lie in the Tents of *Cham*, which is Spiritual *Sodom* and *Egypt*, ought we to rejoice, as delivered from their Yoak, for they shall live again; for it is not the Ordinance, but the Idolatrous using, that shall perish; for the word is, *Do these things until I come.* And no Power or Principality in Heaven or in Earth can abolish any Decree of God, save the same good Will that gave it; and therefore haste thou not out of the presence of the King, but in awful reverence fear before him; for indeed this is no other than the Legal School-Master, that brings to the Yoak which is  
easy,

easy, and Burthen that is light. For surely no Man at his first Obedience to the Call of God, doth straightways arrive at the new Birth, or is made free in that Freedom in which the Spirit maketh free, but sets forth in bondage to Ordinances, which God winketh at, permitting the Soul to be eager therein, until he sees the fit time of thrusting Thorns into its Flesh, and so by piece-meal levels the Pride thereof. For so incident it is to Flesh and Blood, to make Reason the Interpreter of the Command, and so naturally it falls in with it to believe God cannot be pleased without working of Righteousness, and Merit, according to its own Interpretation of the Rule, that the Soul will not be beaten out of this way, until full Experience hath convinced it; which Experience must arise from many zealous Essays made; and the Conviction, from the Ineffectualness of the Essay; and the Ineffectualness, from Christ's hiding the Ordinance. And hence it is that where zealous Performances are not, there can be no Conviction; and therefore 'tis most necessary, that the Soul should be zealous in them, until this Conviction be wrought, which (as I said) cannot be, till Christ be withdrawn out of them, and the Flesh be pierced with many Sorrows. And hence also it comes to pass, that no Man can come to this Warfare, before Christ lead him, nor make it total as he pleaseth. For seeing God will not suffer any Man to be tempted above what he is able to bear, and some are weaker than others, it often falls out that the Warfare is begun in one Ordinance, and that least weighty, to the end the Soul may be initiated, and trained up to harder Service; and this being well fought, (that is, the Legal Use gently resigned, and Spiritual enforced,) God may either presently, or after a long Interval and Refreshment, call it to another, and another, as he sees best, (and happy is it for poor *Adam*, that he hath taken the Management into his own disposal): In all which the Soul ought to follow its Leader; to march, when he says, March; and to rest, when he says, Rest, be it Night,  
or



or be it Day, Winter or Summer, even as the Hosts of *Israel* gave obedience to the Cloud by day, and Pillar of Fire by Night.

20. And indeed so necessary is the resignation of the Conduct of this Trial into the hands of our Lord, that altho it is no other than a more full subduing the Arm of Flesh in us, to a more close Union with him, and a departing from our Loss and Dross for his Righteousness; yet I do think it is not the Duty of any to seek to hasten it, because so doing must proceed from a Confidence in our own Strength in undergoing it, or a Presumption we have so well kept the Word of his Patience, as in the Merit thereof we have obliged him to keep us in the Hour of Temptation: But rather to pray it may not come upon us, yet watch for it; and having so done, to rejoice in it when it comes, as then knowing it is not from our selves, but of God, who sees fit to try and purify us, as Silver in the Fire.

And this I gather from these Scriptures: First, Christ bid his Apostles, *Watch and pray, that ye fall not into Temptation.* Which Saying was in the same hour the great Trial of the Cross took hold of him. And again, the same hour he prayed the Father, *That this Cup might pass from him, if possible,* (yet with resignation, *Not my Will be done, but thine,*) in which (as in all things) we ought to imitate him. And again, he hath taught us to pray, that *Our Father which is in Heaven would not lead us into Temptation;* by which I take it this Trial or Warfare is meant, because

God \* tempteth not in any other manner, for he doth not entice or allure to Evil, but only tries and proves. So that when

\* There are sundry kinds of Temptations: Two wherein Men tempt God; the first,

*distrusting him, as where the Israelites tempted God in the Wilderness,* Can he prepare a Table in the Wilderness? Is God among us? *And 2dly, in presuming upon his Goodness, to the neglect of our Duty; as, Thou shalt not tempt the Lord thy God, Mat. 4. Which was our Lord's reply to*

Satan, tempting him to a presumptuous Exploit. Also two befall Men: One from God, as he tempted Abraham, which is not seducing or alluring to evil, but a Trial how far we can deny all things (even Isaac, and the Promise) for him. The other from Satan, or our Lusts, alluring to Sin. And thus God never tempts, as 'tis written, Jam. 13. Let no Man say he is tempted of God, for he cannot be tempted with evil, neither tempteth he any Man: but a Man is tempted, when he is drawn away with his own Lust, and enticed. A third also of this kind may be admitted, tho indeed but made up of both the other, namely, where the holy Spirit leads or drives one to give an opportunity to be tempted, and Satan and Lust lays hold of it, and enticeth to evil; as our Lord, who was tempted in all things like us, was led, (or as St. Mark) was driven by the Spirit to be tempted of Satan. But now in the great Trial all these come at once; for when God saith, Now is the fit hour of this or that Man's Trial, the Spirit leads him forth, and Sin and Lust lay their Snarers. But altho God may be said to tempt or prove, as he did Abraham, yet it is in a certain particular Understanding; for he (as St. James saith) tempteth no Man, because the root and matter of the Temptation ariseth from our own Lusts or Infirmities; As in Abraham, tho Father of the Faithful, yet was it the weakness of Faith, and too great confidence in the Promise of Isaac, in a fleshly Interpretation, that gave the Strength and Occasion of his Temptation: for if he had been perfect in Faith, the Sacrifice had neither been a Trial, nor had a Trial been needful, because no room for Distrust; or if he had not had some carnal Hopes in Isaac, which God would remove, there had been no need of withdrawing his Hope, and fixing all Hope in God alone. And therefore God rather tempted Abraham permissively than actively, that in the Trial, his Faith might be strengthened, and carnal Hopes abolished. And surely God never tempts Man otherwise. By a similitude I express my meaning thus: The Dungbil, while the pure and spotless Beams of the Sun shine upon it, doth more abundantly thrust forth its noisom and loathsom Stinks, than in its own Nature, as temperant; yet doth not the Sun make or augment them, but only by operating and rarifying that filthy Nature in it, gives it power of sending forth its Corruption more abundantly; so as neither doth the Sun cause the Stink, nor without it could the Dungbil so send it forth. And so, I say, the Sun of our Righteousness deals with Dungbil-Natures, not tempting them by the influences of his pure and holy Spirit, but whiles it stirs up to Life and Activity, they produce such effects of Corruption, as are original and inbred in them.

God tempts, he proves; and when Satan tempts, he allures to evil. Whence, I say, we ought alway to have it in our Prayers, that God would not prove or try us by Temptation, but still to be diffident of our selves, to fear that even when we think we stand fastest, we may fall. But having thus besought, and being thus armed with this humble Diffidency, if then God will lead us to be tried, we ought cheerfully and courageously to take up the Cross, because then we go not in our own virtue, but his, and have his Promise he will stand by us; as is written, *Because thou hast kept the Word of my Patience, therefore will I keep thee in the Hour of Temptation, which must come upon the whole World, to try them that live upon earthly things.* And so shall such be blessed in their Trial, as is written, *Jam. 1. 2. Brethren, count it all Joy, when you fall into divers Temptations, knowing that the Trial of your Faith worketh Patience: And let Patience have its perfect Work, that ye may be perfect and entire, wanting nothing.* And again, *vers. 12. Blessed is the Man that endureth Temptation; for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to those that love him.* But let no Man say, when he is tempted, *I am tempted of God*: See the Margin. And in another place, *Fear none of these things which thou shalt suffer; behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation ten days; but be faithful unto Death, (even the Death of the Cross,) and I will give you a Crown of Life.* And it is remarkable, that upon such like Trials as these, God hath, where the Fight hath been well fought, poured in Mercies bountifully; as to *Noah* after the Flood, to whom the everlasting Covenant was given; to *Abraham*, after his great Sacrifice, *By my self I have sworn, saith Jehovah, because thou hast not withheld thy Son, thy only Son; in blessing I will bless thee, &c.* Also *Job* was abundantly redintegraced. Again, at the Waters of Strife, where God proved the People, and they did but competently sustain it, (for they murmured); yet there he made



a new Statute and Ordinance, he proved them, and gave them a new Promise; of which *David* thus: *Thou calledst in Trouble, and I delivered thee, I answered thee in the hiddeness of Thunder.* Now these things are written for our Instruction, and ought to be great consolation to us in the height of our Tribulations, when brought by God; yea, tho both the worldly Cross, and Cross of Christ meet upon us at once, as they did upon *Job*, yet ought we to undergo them with his Patience and Faith, (the Lord gives, and shall he not take? I know I shall come forth as Silver-tried in the Fire, I know I shall see my Redeemer with these Eyes) nay, as St. *James* saith, with Joy, knowing all things shall be destroyed which are enemies to our Happiness, and that preserved, purified, multiplied, and exalted, which is a Friend. In *Ezek. 14.* there is this remarkable Passage, *If I send the Sword, Famine, noisome Beasts, Pestilence, to cut off Man and Beast; tho Noah, Job, and Daniel, were in it, As I live, saith the Lord, they should neither deliver a Son or a Daughter, they should but deliver their own Souls. Yet therein shall be left an Escape of Sons and Daughters, brought forth; and they shall come forth to you, and ye shall see their Way, and their Actions; and ye shall be comforted upon the Evil I have brought upon Jerusalem, and you shall be comforted when you see their Way, and shall know that I have not done what I have done without cause, saith the Lord Jehovah.* Now this in an Allegory refers to this Trial; and these four Evils, to that Famine and Plagues which God shall bring in this Day: For the Soul shall then hunger after Righteousness, and not be satiated in its daily Bread, because Christ is withdrawn; and that is the Famine. And all our Lusts shall perish by the Sword of the Spirit, by the Lion of the Tribe of *Judah*, and Pestilence by Noon-day. Only the Famine of the Preacher of Righteousness by consumption, the Patience of *Job*, and self-judging Wisdom of *Daniel*, shall deliver themselves. And out of them shall spring forth a new-born Nature; in which shall be comfort, and we shall

rejoice.

rejoice in the Wisdom and Goodness of God, and perceive with Joy how he hath ordered all these to work together for the Good of them that love him, and have kept the Word of his Patience.

21. Whence therefore, I say, we ought to pray, that we may not be led into this Trial, and yet having so done, to rejoice in it, when the Spirit of God drives to it, because he will keep us, and that Saying shall be verified in us, *1 Cor. 10. 13. There hath no Temptation befallen you, but such as is common to Men; but God is faithful, and will not suffer you to be tempted above what you are able; but with the Temptation will make a way to the Escape (of Noah, Job, and Daniel, and their Sons,) that you may be able to bear it.* But it is also remarkable, how the Apostle bounds this before and after with the next Context, (even with those Bounds all the Faithful ought in this Warfare to confine within): The first is, *Wherefore let him that standeth, take heed lest he fall;* namely, not to err by presumption of our own Strength, or thrust into the Battel as the Horse; for who doth so, if he fall, he hath his amends in his own hands. The other Bound is, *Wherefore, my Beloved, fly from Idolatry;* which is, When the Call cometh, make not Duties a *Nehushtan*, but gird up your Loins, and follow your Captain, believe his Conduct and Banner are sufficient Pledges of Victory; for now to rely on Horses or Chariots of your own setting forth, is flat Idolatry, and Idolatry is the Rock of Perdition in the way. And he that thus stands upon his Guard, at his Post and confined Station, let him count his Temptation all Joy; but if he go beyond these, let him thank himself for all the Losses and Buffetings he finds.

22. Lastly; All Men ought to watch hourly for this Hour, (as oft is admonished under Penalties and Blessings); As our Lord, *Watch, for the hour comes as a Thief in the Night; Watch, for you know not the hour the Lord cometh; Be ready, for in an hour you think not of, the Son of Man cometh; and blessed!*

*blest is the Servant, who when his Lord cometh he findeth so doing:* Which is not smiting his fellow-Servants, or reproaching them, as if he were more holy than they, but being humble of Mind, sensible of Infirmary, diffident of his best performances, knowing the Lord will come to try his Heart and Reins. And this must be a most excellent preparative Posture, foreseeing the far end of the Account is, *to subdue the Arm of Flesh, and to account all our Righteousness, by Works, as loss and dung for the Cross of Christ*; it must needs be a good Introduction to know all Flesh is vain and light in the Balance. Now therefore, thus prepared, set thy Conscience for Watch-man, bid it declare whatsoever it seeth; and call by Night as well as by Day, Watchman, what seest thou, what of the Night? And if he says, Behold, my Lord comes as a Lion, and it is the dead of the Night: cease thou from folding thy Hands together, rouse up, and offer a Peace-Offering; and if it shall not be accepted as formerly, and thy Watch-man chargeth thee not with Omission, Commission, or lack of Zeal, above wonted Infirmary, suspect thy Hour is at hand; and if thy Hunger after Christ increase, and satiation in Duties decrease, be assured thy Lord cometh to prove thee, how far for him thou canst deny all things: And if thou be an eater of Herbs, observer of Days, or a truster in Ordinances of Man, or beggarly Elements of the World, these will be first required, which quickly shake off as the Fig-tree doth her untimely Fruit, when shaken by a great Wind. But perhaps next even commanded Duties may be brought under disgrace, and then thy Case will be more difficult, for they are Holy; yet Christ being hid, they cannot satiate, for it is not the Ordinance that sanctified Christ, but Christ the Ordinance; thou hast stayed in Prayer, and thy Heart was sleepy; thy Tongue slow, and thy return as blasted Fruit; thou hast tried again, and wert as a dumb Man without utterance; but be not cast down, but go the third, yea, the seventh time, perhaps it may



may be granted thee to sigh and mourn in Spirit ; how knowest thou but thou mayest find a Tear of Godly Sorrow, which God will bottle up ; or in a Groan mayest offer up a well-pleasing Petition, which could not be uttered in words ; therefore be not deceived of thy Birth-right, for 'tis not to abolish the Duty that this befalls thee, but thy whorish Pride and Deceit ; for formerly thou boastest in thy many and pleasant words, proceeding from head to head in method ; and tho when thou hadst finished, thy deceitful Heart said it is naught, it is naught, yet in secret boasted with the *Pharisee*, *I thank thee, I am not as this Man* ; I pray without Book, now I have obliged God to do me good, in blessing and confessing him in Spirit ; but learn thou, That the sighings of the Poor and needy God will not forget : And this being fully set upon thy Heart, God will enlarge thy Mouth again, and thy Tongue shall be like a Hind let loose. Hast thou given Alms, and thy Heart recoileth upon thee, that it was not in pure Charity, but to stop the mouth of a guilty Mind, or to obtain a better Reward for thy self ? yet by no means withdraw thy hand, but even now, whilst this Sentiment is upon thee, make haste, and go and give again more largely than before ; for thy Mind cannot tax thee now that thou givest for base ends, whilst thou believest such Gifts bring no Blessing, but rather a Curse. Perhaps thou hast heard or read a gracious Promise, and thy Soul found no relish in it ; yet hear and read again, if it be but for the Commands sake, and that Obedience is better than Sacrifice. And again, consider the Promise is here, it cannot fail, because the Promiser is faithful and just to forgive Sins if we confess them. But thou wilt say, Truth, but the Promise belongs not to me, because I cannot believe. This indeed I grant is a strong pang, but no strange thing ; for thou must also resign the Promises as *Abraham* did : for in sacrificing the Promised Seed, he resign'd back the Promise, for if in *Isaac's*, both *Abraham* and all Nations must be blessed, then with him sacrificed, and as yet without

without Seed must the Promise cease, and in it all Hopes save in the Promiser alone ; therefore this is the great Point, and there remains nothing, but that thou give it back in *Abraham's* Faith, which is in assurance that thou shalt receive it again, and not in a Figure, but Essence ; for indeed it is but required of thee in the Figure. Besides, there is not a Promise in the whole Book of God, but thou hast put thine own construction upon it, mis-shaping it to the purpose of thy legal and carnal Heart, and so believed in it ; so as in truth thou didst not believe in the pure Promise of God, but in an Idol thy Invention had form'd out of it ; and it is but this Idol thou must offer up, for the Fundamental Promise is, *The Seed of the Woman shall bruise the Serpent's Head* : and as thy Fathers mis-shaped it, so hast thou ; they thought he would do it in Power and Might, but it was fulfilled in Infirmary and Death in due time, as thou knowest ; and now the Promise being, *Believe, baptize, and be saved*, thou thoughtest a formal Baptism, with some few shreds of thine own Righteousness, would carry thee up to Heaven on Eagles Wings ; but thou wast mistaken, God's Ways are not as thy ways, nor his Thoughts as thine, for thou must baptize in his Death, all thy Righteousness must go into his Grave ; thy Merit must become as rags, and thou and all thy Vertues must stand still, as *Israel* did at the *Red-Sea*, while he treadeth down the Seed of the Serpent under thy feet ; for he will make good his Promise, but not in thine, but his own Way ; and therefore indeed thou givest it not up, but thy own mis-shapen construction of it, and therefore yield it freely, and know nothing (beside thy own unworthiness) but him, and trusting in him ; abhor thy self, repent in Ashes, and the thing is done ; as a ripe Fruit thou shalt drop into the Land of the Living.

And here let me interpose one word of Advice to them in whom this Confusion and Division have taken hold ; that is, when Brother and Sister-Gifts begin to accuse and criminate

nate each other ; then stop thine Ears against the Accusation ; but if any accuse it self, then hear with tender compassion ; for if my Experience deceive not, That is Satan in the form of an Angel of Light. And thus is Christ teaching us to judge our selves ; that is, If Faith stand up and perswade that it hath laid hold of the Promises aright, and without doubting believed, but Obedience, Prayer, Charity, &c. have stolen the Wedg and Babylonish Garment, and troubled *Israel* in this ; then be assured, this is not Faith, but bold-fac'd Presumption, rigged forth by Satan, in the out-side form of Faith, and therefore send him out of the Camp, in the Vally called *Achor*, unto this day. And so if Obedience, Prayer, Good-works, or any Gift stand up, upon such-like terms, reject them as Accusers of their Brethren, perswaded by Satan to act his part ; but if Faith accuse it self (or being accused by others, as the *Acan*.) is ready to confess the Fact, I have sinned, these are innocent ; I had a great trust in the Army, I carried the Shield, but fiery Darts falling as thick as Hail, I fainted and fled away ; I am the guilty *Jonas*, cast me over-board, and ye shall live. Now in this state call every Grace to its station, let the Rowers row hard ; let the Steerage be plied, and call to him whom the Wind and Sea obey ; but if the troubled Conscience still foam, and the Spirit bluster from on high, and no hope to bring it safe to Land ; there's no Remedy, over-board it must, but yet shall not perish, for out of the Belly of Hell it shall cry and be heard, and after a while (perhaps three Days and three Nights) it shall sing to the Lord a New Song ; *Thou hast brought me from Corruption, my Soul fainted in me and I remembred thee, my Prayer came before thee.* They that observe lying Vanities, forsake their own Mercy. And thus do thou with every Gift which hath its more immediate Life in God, as Faith, Hope, Love, &c. such, I say, as if a Man could give his whole Substance, for it would be contemned : But if a practical Gift, commanded by God as an Offering from thee, fall under



der this Self-condemnation ; then neither be so hasty to call others to its assistance, nor yet to cast it out, (because he that so commanded, hath also given it a certain Talent to perform, at least in some measure) but rather stir it up to take an Oar into its own hand ; that is, if Prayer say, I am formal, I profit not, I have no life in me ; If Charity say, I am a Merit-monger, and my Alms hypocritical ; If Fasting say, I am vain-glorious, and Pharisaical, cast us over-board and be safe : do not humour them at all in this, but encourage them to ply afresh, and to speak my own sense ; I judge this the very great and critical Point, of sowing the good Seed in Sorrow, which shall come again rejoicing, and bringing its Sheaves with it : for neither can Prayer, Charity, Humility, or any of the practical Sisterhood, in this State sow in Hypocrisie, Vain-glory, Merit, and such Canker-worms, but only in that acceptable Obedience, I will do all I can, and call my self the most unworthy of thy Servants ; my Faith is dead, my Performances without life, yet I will obey. Rev. 14. 12. *Here is the Patience of the Saints ; here are they that keep the Commandments of God, and the Faith of Jesus Christ. And a Voice from Heaven, saying, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their painful labours, and yet their Works shall follow them. Behold the Harvest, (vers. 14.) is at hand.*

23. But yet this Battel being thus far succesfully atchieved, yet do not say thy Warfare is wholly finished, only that abundantly great is thy advantage, for thou hast gotten a strong City, the Bulwarks whereof are Salvation ; but yet Christ who enrolls thee now as a free Volunteer, requires thou shouldst still watch, and stand upon thy Guard ; for so inveterate and restless an Enemy is Satan, as he will never give thee rest as long as thou art in this Body ; and is grown so crafty, that he knows both where thy weak part is, and how to form fit Weapons against it. And tho this is not that we shall now insist upon, yet against one most desperate snare

we shall briefly enter a Caution, which is, That as soon as thy Enemy perceives thou hast escaped all his Stratagems, laid to entangle thee in the Fetters of Superstition, he next seeks to make thee drunken with the pleasant Wine of Free Grace ; and therefore suggests, that seeing Duties are of no force, but Grace alone effects Salvation and Peace, therefore there is no need to be longer conversant therein, for they are but legal, and thou art dead to the Law, and consequently free from them ; and so to weary thy self in that which profiteth not, is to spend thy time and strength for nought. Now this is not a less dangerous than pleasing Temptation, even a voluntary rendring back to Satan a strong City, which with much labour and sorrow, thou by the help of thy affecting Friend hadst forced from him ; for to speak freely what is upon my heart, I say, No Man can make right use of Duties and Spiritual Weapons, until he have found the nakedness thereof, namely, that they cannot to any purpose offend an Enemy, or defend a Friend, till they receive both Edge and Temper from Free Grace ; for to trust in their legal Force, is but a painful labouring in Tears, and sowing in Sorrow a Thorn in the Flesh ; but having received a due temper in Grace, they reap in Joy : therefore it were uttermost Folly, yea, spiritual Madnes, after Wisdom hath taught the right use of Ordinances, and saving Vertues, to cast them off in pride of Spirit ; like that Husbandman who plows in the sweat of his Brows, visits his Corn early and late, but now when it grows white towards Harvest, breaks down his Fences, and lays it open to the wild Boar, Beasts of the Field, and Birds of the Air, not foreseeing Winter and Want shall break in upon him as an armed Man ; or like a Man unskilful yet at his Weapon, but will seek out and provoke a strong and subtil Enemy, tho often buffeted for his pains ; and sometimes through want of skill, woundeth himself ; but being come so expert and redoubted at Arms, as his Foe dares not openly withstand him, but by subtilty seeks to entrap him,

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him, casts away his approved Weapons, and falls asleep in full security, giving his Enemy the advantage he desired, namely, to bind him fast, and imprison him in the Darkness of Egypt, and Fetters of Sensuality, where he may wallow for ever, if his affecting Friend do not in tender mercy drive him forth, as he did Lot out of Sodom; and indeed so bountiful is our Captain, as he will not willingly lose one Hoof that hath followed him, throughout the warfare of his Cross; but will save, at least, some of these by Fire; 1 Cor. 13. 15. *He shall suffer loss, but himself shall be saved, yet so as by Fire, (of which more hereafter).* But I fear some may have ran beyond the limits of Compassion; for but to have nibbled at the Bait, is of great loss; and doubtless to swallow it greedily without remorse, is as great a desolation, as a Son of Adam can pull upon himself, even utmost licentiousness, full-summ'd prophaneness, and boldness in Sin, beyond what nature, in a natural way, dare perpetrate; whom (I take it) the Apostle defines thus, *For many walk, of whom I have often told you, and now weeping, They are Enemies of the Cross of Christ; whose End is destruction, whose God is their belly, and whose Glory is their shame, who mind earthly things.* Phil. 3. 18. Again, Jude 18. *They [the Apostles] told you there should be Mockers in the last times, who should walk after their own Lusts; these be they who separate themselves, not having the Spirit.* But ye, Beloved, build upon Faith, and pray in the Holy Ghost; love God; look for Mercy through Christ; and of some have compassion, making a difference; and others save with fear, pulling them out of the Fire. Now these are them Paul speaks of in the former Texts; and again, another thus, 2 Pet. 2. 17. *Wells without Water; Clouds carried in a Tempest, to whom the Mist of Darkness is reserved for ever: for when they speak great vanity, they allure, through the Lust of the Flesh, through great wantonness, those escaped them, conversant in Error; whom whilst they promise Liberty, are themselves slaves to Corruption, — and their latter end worse than their beginning:*

For



For better had it bin for them not to have known God, or Christ, or an Ordinance, than after having tasted the Heavenly Gift, and bin made partakers of the Holy Ghost, to fall back to such bold prophaneness, or sensuality, as is not known or heard of among Heathens; Trees twice pluckt up by the Roots; Brands in the Fire scarce capable to be plucked forth; therefore, I say, watch, and be sober, be not high-minded; but fear; cast not away thy Soul's fair hopes in Ordinances, but hating the Garment spotted with the Flesh, always take part with the Law of the Conscience in its Warfare against the Law of the Members. But of this more anon.

Now it even of course falls out, that the Soul, which in the former Warfare was most rebellious, and yet is at length subdued, should be most subject to this Temptation; for Man by nature is apt, being convict of one extream, to run out unto the other; and besides, *as a Man soweth, so shall he reap.* And hence (as Experience confirms) as a Man begins his Warfare, so oft-times he finisheth it; that is, He that in his natural state walks in full riot, sinning boldly in contempt of God and Piety, if God shall yet bring this Man under Conviction, by strong hand, his Call is usually in great terror, and this usually puts him upon a more legal and superstitious way of Worship; and not seldom more out of a servile fear of punishment, than a true love of God, or Good; so as the old root of Concupiscence is not pluckt up, but brought under by fear of Wrath; and therefore, as formerly, he found that by contempt of God and Duties, Wrath was exasperated; So now by a more servile Fear, and rigid Obedience, he seeks to procure Peace, and therefore is superstitious in all things, rigid toward others, and ready to persecute all, not of his own length and measure. Now if this Man be called to this War, he contends stubbornly; accounts free Grace a meer Harlot, as *Judah* did *Tamar*; believing there is no way to redintegrate what former contempt wounded, but by an over-acted Zeal which might

might countervail it; and thence as one strong hold fails him, he raises another, and makes every one a false Christ, and runs after every one that saith, *Lo, here, or, Lo, there he is*, and often perisheth in the way. But if through Mercy he escape this Snare, yet is he very liable to the second temptation: for now perceiving the large Arms and free Heart of Grace, he for a while, like Seed sown in stony ground, rejoiceth in it; blesteth God as large in bounty, but withal, hasting to the other extrem, despiseth his former folly, in trusting to Duties; counts them foolish, and smiling at his former zeal therein, applauds his own Wisdom in discerning their nakedness, and setting him at freedom from a needless Yoke: And now his servile Fear being removed, the Roots of his former licentiousness not (as we said before) extirpated, but only lopt and kept under by fear of punishment, sprout forth to the great abuse of the Heavenly Gift unto wantonness. Yet ought not this to discourage any Man from repenting of his evil ways, for the Lord delighteth not in the death of a Sinner; as it is written, *Ezek. 18. 21. If the wicked turn from all his sins, and keep my Statutes, and do what is lawful and right, he shall thereby live and not die; all his transgressions he hath committed, they shall not be mentioned to him; in his righteousness that he hath done, he shall live.* But yet upon the whole, it is good to be forewarn'd, and watchful over such Temptations as are most incident to that manner of sowing he hath sowed. And therefore, I say, it becometh all Men to remember their Creator in the days of their Youth, before the evil days come, and Years draw nigh, when God shall say, *I have no pleasure in them: for because when I called, they refused, and set at nought all my Counsel, I will laugh at their calamity, and mock when their fear cometh.* Therefore, I say, when God calls, delay not, say not in thy heart, *I have yet time enough to repent and turn to the Lord; for few, if any, so hoping, have found the way of Godly Sorrow: but if thou hast lost some time in riot and prophaneness, and at length a*  
strong

strong hand forceth thee to repentance, let it be sincere and hearty, not for fear of punishment, but for love of him that called thee, and his Christ that died for thee: and tho thou lay thy Foundation in legal Fear, yet mayest thou by Prayer, Faith, Experience, and Patience, convert it into reverential Love. Which endeavour for legal Fear is often servile, and servile Fear is an hypocritical bridling Sin for base ends; and as soon as Grace stops the cries of Guilt, it slacks the Reins, and Lust takes its career; but Love digs up the Root of whatsoever thing is hateful to its Beloved, and is most pleasing to God and Man. Fear, I say, of the sin-revenging God, may, as with an Anvil and Hammer, break a flinty heart in pieces, but every piece is still Flint; but Love, like Oil, shall make it supple and pliant; and the more as Grace and forgiveness of Sin manifest themselves, it loves and becomes more obedient. But if yet thou hast not obtained Love, yet do not hope to expiate thy former evil life with any Righteousness of thy own; and above all, esteem not the persecuting or reproaching a Brother, any kind of Merit, but if he hath offended thee, forgive him, as thou desirest God should forgive thee. And again, while legal Duties bear a high rate in thine Eyes, yet still let what is thy own Act be of mean account; Know God will try it, and it will be found light in his Ballance; and so being humble in thy own eyes, walking in consumption of the Arm of Flesh, in love with thy Brethren, and watching for the day of thy Tryal, thou shalt find favour, and God shall deliver thee in six Evils, and the seventh shall not harm thee. That I would say is briefly thus, Hast thou bin formerly licentiouslly wicked, and now art a Convert? If thou dost hope to clear Scores with God, by restraining thy Lusts, excedency of Merit, and yet but a servile fear and terror of the Sword of Justice; it is the Spring and Plumet of thy Obedience; it must fall out that when Grace shews it self to the taking away the Fear, that also thy Obedience ceases, and thy  
Lusts



Lusts again break forth; and in the mean time thou art in a miserable state; first, Because servile Fear and a wounded Spirit are thy Tormenters, and yet best Friends, upholding thee from uttermost Perdition. Secondly, Because Grace, which is the only true Balsam against Sin and Guilt, is become thy most perfect Poison, so as it is of Grace not to let thee see Grace. But on the contrary, I say, tho thy Sins were as red as Scarlet, tho thou hadst been a Beast of *Ephesus*, yet if in true and sincere Obedience thou turn to God, converting thy servile Fear into Love, Self-confidence into Self-condemnation, and thy eager persecuting Spirit into brotherly Affection, thou mayest in this well-fought Fight wash thy self as white as Snow, and free thy self from the evil of this last Temptation; because the Love of God will more powerfully restrain thy rebudding Lust, than Servile Fear can; yea, the Lord himself will be thy Keeper, as he hath promised, *Because thou hast kept the Word of my patience, I will keep thee in the hour of temptation, which shall come upon all the World to try them that dwell upon the Earth.*

24. Now this Warfare is in sundry places and divers manners represented in the holy Scripture, in Allegory, in Proverbial Speeches, and Prophecies. The Fathers did not only see it in Prospect, but by Faith (which makes things afar off as present) in the Promise did enjoy it, and obtained a good report. And of this we shall now join some few Texts, and more hereafter, as occasion offers.

Our Psalmist hath many Passages touching this, whereof one thus, *Psal. 118. Out of my Straits I invoked Jah, and in largeness, or enlarging me, Jah heard me. Jehovah is for me, I will not fear what Man can do unto me: Jehovah is for me among my Helpers, and I shall perceive them helping me. It is better to trust in God, than in free-born Princes. Vers. 10. All Nations compassed me about, but in the Name of the Lord I will cut them off. 11. They compassed me, yea, they compassed me, but in the Name of the Lord I will cut them off. 12. They compassed me*

me like Bees, they are extinguished, as a blaze of Thorns, in the Name of the Lord; therefore I will destroy them. 13. Pushing thou pushedst at me to cast me down, and the Lord helped me; Jah is my Strength, and my Song, he is my Salvation. 15. The Voice of Praise and Salvation is in the Tents of the Holy; the right hand of the Lord doth mightily. 17. I shall not die, but I shall live and declare the Works of Jah. 18. Reproving Jah, reproved me, but he gave me not up unto Death. 19. Open to me the \* rough Gates of Righteousness; I will enter them, I will confess Jah. 20. This (terrible) Gate is the Lord's, the Righteous shall enter by it. 21. I will praise thee, because thou heardst me, and wast my Salvation. 22. The Stone which the Builders refused, was Head of the Corner. 23. This was from the Lord, and marvellous in our Eyes. 24. This day the Lord made, (or magnified) we will rejoice and be glad in it, &c. Now this I take to be a Psalm of Praise for David's deliverance in this day of Trial, where, under the Name of Jah, Christ is signified; and not only here, but in all other Places, as he appeared to the Patriarchs in the Promise under the Law. To insist upon a full explication of this Text, would require as long a Discourse as the whole we here intend, and therefore I shall only give the sense in a short Paraphrase.

\* יָרֵךְ the Root to estimate, also to be in horror, also it is rough or stern, because in Israel the Gate was the Seat of Justice, and therefore terrible to accused Persons; to which Gate of Judgment and Condemnation the Prophet here alludes.

When I was in the strait of my Warfare and Trial, I prayed, and Christ enlarged my heart; if the Lord be for me, I will not fear what the Arm of Flesh can do, for he will teach me to discover my inward Enemies; it is better to trust in him than in the wisdom of Man, or free-will Offerings. All Perswasions and Opinions touching the Worship of God came about me, pretending to speak in the Name of the Lord, as Job's Counsellors did: One said, I ought to be more righteous in Works; another said, Faith without Works was the sure Guide; this said, Lo,

Christ is in the Chamber, that in the Wilderness; they flutter'd, and were busy as Bees about me; but I ~~was~~ Cut off, or destroyed, so read here; but in the pure Hebraism, it is [he circumcised] read above thirty times in Scriptures, and always I take it [circumcised] save here (except once in Phil. 3. 3. Psal. 90. 6, 10. and once in Isa. 53. 8.) And for as much as Circumcision was a rowling away the reproach of Egypt from Israel, Jos. 5. 9. I so read it, namely, a circumcising of the Heart, which is the rowling away the carnal use of Duties, not the Duty it self, for hence we find that David in the very assault was earnest with God in Prayer.

was straitned, here I cried to thee, and blessed be thy Name that thou heardst me. The Builders in me pretended they would raise a Temple in me for thee to dwell in; they hewed and squared Stones in their own Wisdom; they adorned them with specious out-sides of Merit and Form; Free-Grace they despised, they thought it ridiculous, that a Man should save his life by losing it; but it is become the Foundation-Stone in the turning of the Corner, upon which the whole Building standeth. This is of the Lord, he alone hath done it, and wonderful are the Mysteries of Salvation. This is the acceptable Day of the Lord, he hath made it glorious, and we will rejoice in it. The Prophet Isaiah, thus; Comfort ye, comfort ye my People, saith your God; speak ye to the heart of Jerusalem, and proclaim unto her that her Warfare is compleated, for her Iniquity is become acceptable,



acceptable, for she received from the Hand of the Lord the Double of all her Sins. The Voice of one crying in the Wilderness, Make smooth the Way of the Lord. — Every Valley shall be exalted, every Hill shall be made humble, — and the Glory of the Lord shall reveal it self, and all Flesh shall see him in Union, (Three in One) : for the Mouth of the Lord hath spoken it.

And besides these, in the Analogy of the Flood of Noah, the everlasting Covenant he made with God, on the behalf of all breathing Animals, is a Type of this ; also the Sacrifice of Isaac, the passing the Red Sea, and Wilderness-State ; Job's great Affliction, and his three miserable Comforters, and indeed the whole Course of that Book, must indeed fully express these things : also Hezekiah's Sickness, Recovery, and Prayer ; and lastly, Jonah's Shipwreck in the Whale's Belly three days and nights, together with his Prayer. But we pass them over.

## V E R S. 4.

1. [*Contemned, in his own Eyes despised,*] : Thus most reads, but some, (as our English) [*In whose Eyes a vile Person is contemned*]. But neither doth this fully answer to the Hebrew, or Context, or indeed to Gospel-Rules, or Scripture-Precepts ; for who shall be Judge of the Vileness of another ? For neither hath God given a Law or Character to us, whereby we may discern or condemn any as vile ; but rather to judge and condemn our selves : as is written, *Judge not, that ye be not judged : Seek not a Mote in thy Brother's eye, but a Beam in thy own.* Again, *What have we to do to judge them without ?* And therefore, thus to judge, condemn, and lastly, to contemn in our own Spirits, were proud and Pharisaical, oft contemning them more worthy than our selves, as the Pharisee did the Publican, and so render our selves contemptible before God ; as is written, *Isa. 65. 5. Which say, Stand by thy self, come not near me, for I am more holy than thou.*

*thou. These are a Smoak in my Nose, they remain among the Graves, lodge in the Tombs, and eat Swines flesh.* And indeed so prone is Humanity to judge well of it self, and to think others vile, as, if it had a Divine Institution to justify it self by contempt of others, it would have too great and bold a face in all Men. And therefore the whole Stream of Scripture Precepts runs on of the contrary part. And so I read this, and so it falls in most fitly, as the seventh Link of this seamless Chain. For until this Warfare hath unravel'd all the Pride and high Conceits of Man by Nature, 'tis impossible he should be vile and despised in his own esteem; and after he hath found that he is in himself poor, naked, and miserable, this Precept easily may be engrafted. And this the Psalmist aims at, namely, That in this nick of time, we should lay a lasting Foundation of Humility. For so apt is the Nature of Man to think well of himself, that tho he have nothing of his own Merit that will bear out his boasting, yet can he be proud in the Gift or Bounty of another. So as *Poor and Proud*, is a most fit Character for Mankind. But I think the Precept looks both back and forwards; that is, Learn Humility from Adversity past, and let not that natural propensity in us, upon the Income of Grace, unrivet its junctures. For the Grace be not our own purchase, but of meer Bounty, yet are we exceeding apt to be puffed up with it, and to boast of its Riches, even to Security and Sloth, and of I know not what Liberty, which is often (I fear) made an occasion to Wantonness and Forgetfulness of God. I dare boldly affirm both tend to great Loss. And at this, wise Agur levelled in his Prayer, *Two things I desire of thee, Give me neither Poverty nor Riches: Not Poverty, lest I climb in by the wrong Door, and become a Robber, seeking Riches in beggarly lying Superstition; not Riches, lest I be full of Ease and Plenty, and abuse thy free Gift to Wantonness.* So as indeed wretched Man is no sooner freed from fleshly and natural Pride, but he runs the hazard of another, which (tho of a heavenly

heavenly and spiritual Offspring) yet is it not of less danger. Only our great Advantages in this State are: First, That the former is rooted in us by Nature, and had erected its Bulwarks before we were aware, and not to be beaten down without Miracles from Heaven: but on the contrary, this is at first a Stranger, weak of it self, and our Hearts by late Humiliation fortified against it; so as a little watchfulness may weed it up before it take root. Secondly; If indeed we have been faithful in our Warfare, repented heartily, and planted Love, we have God's Promise he will watch over us. And lastly; We are assured we are in closer Union with God, through our Lord, than before we were capable of; yet still so, as the Captain of our Salvation requires us to watch, and be upon our Guard. And hence the Psalmist saith, *Be contemned, be despised in thine own Eyes.* As if he would impress it upon us, that the vileness of Man, which is discovered in his Warfare, should never be forgotten; namely, an utterly lost, vile, and condemned Creature, in the Jaws of Hell, until redeemed by one who owed him nothing, nor yet expects any price. O my Soul, engrave this upon thy Heart, write it upon thy Conscience, make it a Frontlet between thy Eyes, and let thy Philactery be large: Bind upon thy left hand, Was ever State more desperate and deplorable than mine was? And on thy right, Was there ever greater Love than this? Write upon one Post of thy Gate, Justice, spare that Wretch, he now is humbled: And on the other, If thou must have Blood, turn thy Blade into my Side. And whosoever can thus write, speaking the Truth in his Heart, it shall be said unto him, Gird thy Sword upon thy Thigh, and ride on prosperously in the rest of thy Warfare; for Christ will lead thee out, and bring thee in.

2. Now hitherto Righteousness hath consisted in destroying and pulling down such Fortresses, as rebellious Nature had erected; and now we come to that which buildeth up, adding Vertue to Vertue, and Strength to Strength. The first:



first part was in putting off the Old Man ; the second, in putting on the New. That was by descent from the Life of the first *Adam*, the living Soul, to the Death thereof ; and this an ascent from that Death, by the power of the working of the second *Adam*, unto Life everlasting : yet so, as we are not ( as we minded before ) to cast behind us any of those Teachings, which we before learned in *Moses's* or *Abraham's* Schools ; that is, If we have learned with *Abraham* to believe in the Promise above Hope ; with *Job*, Patience, that we can say, *The Lord giveth, and the Lord taketh ; blessed be the Name of the Lord ;* or with *Moses*, Obedience, Meekness, Humility, and Contempt of our selves ; we are still to retain them as most choice Jewels, as most necessary Weapons in managing the latter part of our Warfare ; for even Grace without these is an occasion of a supine Forgetfulness of him that bought us. Neither ought any ( as I fear some do ) to suppose the Gifts of Grace have set them free from all Obedience to the Law contained under the two Tables ; but on the contrary, have more forcibly imposed it : and as Christ saith, *I came not to destroy, but to fulfill the Law ;* that is, so to fulfill it, as that we through him might also fulfill it. Again, *Whoso shall break one of these least Commandments, shall be called least in the Kingdom of Heaven ; and whoso shall do and teach them, shall be greatest, &c.* And again, *You have heard of old, it was said, Thou shalt not kill ; but I say, Whosoever is angry with his Brother without a cause, is in danger of the Judgment.* Where it is manifest that this Law is so far from abolishment, as it is exalted farther than of old. Again, *Of old it was, Thou shalt not commit Adultery ; but now, Whoso looketh on a Woman to lust, is an Adulterer.* And again, *Adulterers and Adulteresses shall not enter into the Kingdom of Heaven.* And therefore the Text is plain and positive, these Commands are more strictly fixed upon us than before. And tho' our Lord in this Sermon doth not so expressly mention the rest of the Decad ; yet by other Precepts in the same Chapter he implies all,

all, and especially in that where he saith, *Thou shalt love thy Neighbour as thy self*; for that fully includes all of the second Table. And for them of the first, it were madness to think we may have any other God, (or may make the likeness of any thing to worship it,) save our own God, or yet to prophane his Name. So to honour thy Father and Mother, is fully required; and if any other be less manifestly commanded, yet it is in the general implied; for Christ came not to take away any one, but to fulfil all.

But some may then say, How is the heavy Yoak, we nor our Fathers were able to bear, taken away? How is Christ's Yoak easy, and Burden light? Or what profit is the Gospel?

To this I reply, Much every way: For first, we are set free from Circumcision, which alone was a grievous Yoak; and all the Ceremonial Law, which in the whole Bulk, was heavy. But verily if this were all, the advantage would be but small; but our great Charter is, that we are freed from the Power and Condemnation of the Law. For of old it was, *Do this, and live*; and now, *Believe, and live*: yet not so to believe, as to forgo Obedience in what we are able; but having done all we can, and through Infirmary falling short, we have a way opened to lay hold on the Righteousness of Christ, to fill up what on our part lacketh. And then it is no more we that disobey, but Sin that dwelleth in us, because we do that which we would not; as it is writ, *For we know the Law is spiritual, but I am carnal; for that which I do, I allow not. If then I do that which I would not, I consent, not only that there is a Law, but that it is good, and I ought to perform it. Now then as long as I break the Law, but strive to fulfill it, it is no more I that do it, but Sin that dwelleth in me. For I delight in the Law of God after the Inward Man. But I see another Law in my Members, warring against the Law of my Mind. So then with the Mind I serve the Law of God, but with the Flesh the Law of Sin.* From whence it is manifest,

felt, we are under a Service to a Law, and that that Law is of God, spiritual and holy ; also that it remains as the second part of our Warfare, in obedience to this Law, to resist the Law in our Members. Now if any shall think this is not the Law, I see not any cause why we should contend ; only this I affirm, that this new Commandment differs no otherwise from the old, save that it requires a more full Obedience, and is larger, making that Sin which before was not, as is said before. Again, I say, if there be no Law, then are all Men lawless, and without Sin, (for no Law, no Transgression,) ; and if without Sin, what need of Grace, or a Mediator, or Faith ? And therefore all Perswasions of this kind ought to be rejected ; for altho their Rise may be from a desire to give to Grace the Honour due to it, yet gathering Strength, it unhingeth the Mind from close Obedience, opens a way to undermine reverential Fear of God, and to let loose the Flesh to a dissolute Life ; and Grace in such a Vessel is like a Jewel in a Swine's Snout, now returning to his wallowing in the Puddle of Licentiousness.

Again, another Advantage is, That through Grace we have the Holy-Ghost, the Comforter, leading into all Truth, and bearing witness with us that we are the Sons of God, which the Patriarchs had not: For tho the holy Men of old spake as the Holy-Ghost inspired them, yet that was but to a few, but now is to the whole Church, and not to them neither in the full effects of a Witness and Comforter as now ; for saith our Lord, *If I go not away, the Comforter will not come unto you.* And besides these, there are sundry other Advantages mentioned before: A Son, instead of a Servant ; an everlasting Priesthood, instead of a temporary ; the Church of the First-born, instead of a Mount burning with Fire. Wherefore the Sum of all is this, When any of the Fathers sinned against the Law then in Power, they had no Mediator at hand, but only one in the Promise afar off, in which through Faith they obtained a good Report, yet could not be perfect



fect without us. But if any now set up the Law in its power, and sin against it, he hath no Mediator, nor Hope afar off, because the first Promise is fulfilled, and no other to come in which he may believe: but if he only take the Law as a Rule of Obedience, and believe in the Grace already come, if through Infirmary he sin, he hath a Mediator ready; *If his own Heart condemn him, God is greater than his Heart, faithful and just to forgive Sin.* If he have a Thorn in the Flesh, or be buffeted by the Messenger of Satan, and seek to him, he hath his Promise, that his Grace is sufficient for him. But I say, if we walk without all Law, shall we not walk according to the Flesh? And what hath the Flesh to do with the heavenly Gift?

3. Wherefore hitherto the Soul wrought Righteousness by consumption and descent, like *Naomi*, who went out full, but returned empty and bitter; [*Call me not Naomi, but Mara:*] For upon Vocation it sets forth in hopes of the Promise according to its own construction, and of performing all Duties in its own Wisdom and Strength, but now returns naked with *Job*, and humbled with the Prodigal, Dust and Ashes, no more worthy to be called a Son; and now bringing along with it the Graces formerly learnt, it begins to build anew upon this Foundation, [*contemned and despised in its own Eyes.*] A Lesson so fundamental, as never to be forgotten, and the rather, because it is so incident to Mankind, upon the least Gale of Prosperity to be puffed up. Now this Foundation being laid, there straight springs up an Off-spring of lovely Sister-Vertues, Humility, Meekness of Spirit, Patience, Mercy, and Temperance, which are like Clouds and Shadows by day to the Soul, when it comes into the full Shine of Grace. The Apostle hath this Passage, *And not only so, but we glory in Tribulation; knowing that Tribulation worketh Patience; Patience, Experience; Experience, Hope; and Hope maketh not ashamed: because the Love of God is shed abroad in our Hearts, by the Holy-Ghost that is given us.* Which Text in

a harmonious gradation, (of which the good Fight is the first Step) teacheth in what order other Graces succeed, until Love, the top-stone of the Fabrick, be accomplished. For this Tribulation is that which happens in the Warfare, namely, the Straitness and Confusion our afflicting Friend lays upon us in the day of Trial, weaning us from the World, begets Patience, under which the whole Sisterhood, Contempt of our selves, Humility, Meekness, are comprehended: for Patience is a meek waiting, and a meek waiting is Patience; and where these are, Humility, Mercy, Temperance, cannot be far off. Now, saith he, these lead on to Experience, under which are all the species of holy Knowledg contained which are by Adoption, the first Stone of which is laid, when the Soul hath found by the Work wrought in it, that Christ hath been gracious to it, namely, That from Conviction of Death, he hath raised it into a Capacity of Life: Which Experience worketh Hope, and Experiences multiplied, strengthen Faith, and give assurance; as *David, I have slain a Lion, and a Bear: God helped me in both, and so he will against this Philistine.* And now the Soul begins to be a stout Champion, and ready to say, I have found by experience the Lord is on my side, I will not fear what Man can do unto me. And lastly, this well-grounded Assurance, like Oil, suppleth the Heart, and the Holy-Ghost diffuseth Love into it. And thus Tribulation builds up Love, the Top-stone ever. And that this Self-contempt is the right Foundation, is manifest from Christ, the Corner-Stone of the Universal Church; for he was the Contempt of Men, *His Visage, saith the Prophet, so marred, more than any Man, and his Form more than the Sons of Men; despised, rejected of Men, no Form or Comeliness, a Man of Sorrows, &c.* — And thus the Jews said of him, *Is not this the Carpenter's Son? Are not his Brethren with us? And they despised him.* Yea, and according to this Scripture, he in all things humbled himself, making Fishermen, Publicans, and Children,

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his Companions. Now none are poorer than Fishers, none more despised than Publicans, nor none more simple than Children; yet upon twelve such Pillars he founded his Church. And hence *Paul, We are made the Filth of the World, and Offscouring of all things.* And assuredly thus must every one be in his own Eyes, before Christ can be born and crucified in him, and the Birth of a new Creature consummated.

4. And now to add a few words of those lovely Sisters, which hence take their Original; I say, they are the very Balast of the Soul in this second Warfare.

And first, touching Humility: It is mighty in virtue, as well under the former as latter Warfare; for under the Law, it helps to undermine the Pride of the Heart, and boasting of the Tongue; and in the Gospel it prepares the Soul to hear and receive the glad Tidings of Grace. Indeed under the Law it grows, and is made perfect; and in the Gospel's breaking forth, it is the Foundation upon which Grace builds, and the Soul works it self upwards. In confirmation of which divers Scriptures concur: *1 Pet. 5. 5. Yea, all of you, be subject one to another, and be cloathed with Humility: for God resisteth the Proud, and giveth Grace to the Humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.* Which well agrees with the frequent Doctrine of our Saviour, *He that is greatest among you, let him be Servant of all, Mat. 18. 4. & 23. 11. Mark 9. 35. Luke 14. 11. & 18. 14. So Jam. 4. 10. Humble your selves in the sight of God, and he shall lift you up. Prov. 29. 23. A Man's Pride shall bring him low; but Honour shall uphold the Humble in Spirit.* So also, *Chap. 15. 33. & 18. 12. & 22. 4.* So that for a Man to be wasted, and vile in his own Eyes, is to be humble; and to be humble, is to be in the way of Exaltation, and Ascension into the Image of our Saviour.



5. But here it is to be observed, that it is not all kind of Humility that pleaseth God, namely, not that which the Apostle calls *Voluntary*, and is two-fold, one in the neglect of the Body, in Meats, Drinks, Apparel, and sometimes imposing upon it more than a merciful Man would do to his Beast; *which things indeed have a shew of Wisdom, in Will-worship and Humility, and neglecting of the Body, but not in any honour for the satisfying of the Flesh*, Col. 2. 18, 23. that is, not humbling it by such an affective Humility as goes before Honour, or depresseth the Body; so as God will therefore make it full, and exalt it: for the excellency of the Body is not in being beaten down with long Fastings, Perigrinations, and voluntary Afflictions, impoverishing it in the denial of such necessities as are not forbidden in the Rule of Obedience; indeed it is a Duty to restrain it from all excess, and that with a strict hand, because in its own nature 'tis a licentious Beast, and may, if not kept under, enter into Warfare with thee; and therefore to curb it and keep it under, as *Paul* did, when it dares contend against the Rule, is necessary; but what is more than this, is to bruise and break it, and is of sin; a voluntary Humility, an Invention of thy own, a Service not required at thy hands; and indeed not true Humility, but the effect of a proud heart, boasting in Self-Righteousness as if it would do all, and yet more than the Rule requires, when indeed it can do no good thing; for the Body is a Creature of God, and therefore good, and owes a Duty in its Generation, which is good also, and therefore its Mouth ought not to be muzzled, while it treads out the Corn; indeed it is in its right use the Ass of the Soul, and ought to carry it to and fro, and do all its grosser work, for without it the Soul cannot perform the Ministry of its Generation, either to God, Neighbour, or Nature: Therefore as Christ rode upon an Ass in triumph to *Jerusalem*, so ought the Soul to ride upon the Body towards its *Hosanna*; and as that was deckt with Garments, its Way spread with Palm-Branches, so  
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ought this to be decently provided for; and from hence says Solomon, Eccles. 9. 8. *Let thy Garments be white always, and let thy Head want no Oil*; that is, keep thy Body in innocent chearfulness. Furthermore, it's manifest from Scripture, that the Body is capable of giving and receiving Divine Honour; Phil. 1. 20. *So that as always, so now also, Christ shall be magnified in my Body, whether it be by Life or by Death*. And again, Phil. 3. 21. *Who shall change our vile Body, that it may be fashion'd like unto his glorious Body, according to the working, whereby he is able to subdue all things unto himself*. Which Scripture is of great Mystery, and plainly implies, That Christ hath a work upon our Bodies for Glory to be effected; in that same operation he subdues and conquers all things to himself, which Conquest is the very consummation of that Work for which he took upon him our Flesh, Nature, and Body, 1 Cor. 15. 27. and which God prepared for him, that thereby he might work upon, and change our Bodies (namely, those vile in their own eyes) into his Image, and by that Conquest may conquer all things to himself: for without doubt, when the first Earth was in its deformity, [*Tohu and Bohu*] even then a precious Seed of the Election of Grace, was in that senseless confusion; but yet even then it was in the fore-knowledg of God, and under the decree of his Will when and how it should be called, cleansed, sanctified, and glorified; the first step to which was, to give it a Body, a Soul, and a Spirit, as it is written, Gen. 2. 7. *And the Lord formed Man out of the Dust of the Ground, and breathed into his Nostrils the Breath of Life; and Man became a living Soul*; to which adjoin 1 Cor. 15. 45. it clears the last part of the Assertion, *The first Man Adam was made a living Soul, and the last Adam a quickning Spirit*. So that the Elect Seed is first subdued into a Body and Soul, and lastly united and made one with the quickning Spirit, by being again subdued by it in the good fight; and while thus the Spirit subdues the Soul, and the Soul the Body, the Elect Seed is gathered from the

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East and from the West, from the North and from the South ; and Christ's Victory atchieved in the glorifying every Hoof that is in the Commission of Election, and condemning the Reprobate to the Pit of their appointment ; and for this end Christ took upon him our Bodies, Souls, Spirits, and whatsoever is ours, that his Body being glorified, might glorify ours, his Soul our Souls, his Spirit our Spirits ; and lastly, That his Conquest over us might compleat our happiness ; and this the Apostle strongly implies, *1 Thess. 5. 23. And the very God of Peace sanctify you wholly ; and I pray God, your whole Spirit, and Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ.* And besides these, divers other Scriptures attest that there is a hidden excellency appertaining to the Body, as *Rom. 8. 23. Even we our selves groan within our selves, waiting for the Adoption, to wit, the redemption of the Body ;* which compared with the context before, implies a farther Mystery than we who are dull of hearing can receive ; for *secret things belong to God, and those things which are revealed to us, Dan. 29. 29.* So again, *Rom. 12. 1. Now, I beseech you, Brethren, by the mercies of God, that you present your Bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable Service.* So *1 Cor. 6. 13. The Body—for the Lord, and the Lord for the Body.* Also the 19. So as such a voluntary Humility which debases the Body beyond the Rule, or denies those Refreshments it allows, is not pleasing unto God.

6. The second part of this Humility is, when a Man thinks himself not worthy to go to Christ immediately himself, but by the intercession of Angels or Saints, *Col. 2. 18.* But this perswasion is a great wrong to him, who purposely came to save Sinners, and vouchsafed to wash his Disciples Feet ; who took our Nature upon him, that he might be touched with our Infirmities, and tempted like us, and all, that he might be a merciful and expert Mediator ; and therefore himself calls to them heavey laden, to come to him ; and also



also gives authority to us to go in his Name a begging immediately to the Father, assuring us, That in that Name we shall be heard; and hence the Apostle, *Heb. 4. 16. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in the days of our Conflicts.* And therefore in humble and reverential Gratitude let us be assured, There's no more need of a Mediator betwixt Christ and us, than betwixt God and Christ; for as he is in the Father, and one with him; so we in Christ, (namely, those that are baptized into his death); and therefore those that go to other Mediators, have with *Esau* rejected one of the greatest Priviledges of their Birth-right; and therefore true Humility consists not in debasing the Body, or denying it its Rights, and then calling it Vile, and esteeming the martyrdom of it in the secret of the Heart meritorious, but in being a careful Keeper of it, as a piece of purer Clay, upon which Christ designeth to engrave his Image; and therefore it behoves us to deck it with all Ornaments, Divine and Natural, true Humility can shape for it; and when all is done, to esteem it, and every Gift we have by nature, vile and contemptible; and the Body thus presented by the hand of Faith, *shall be a living Sacrifice, holy and acceptable unto God.*

7. The next Sister of this Divine Off-spring is *Meekness*, in all things so like to the former, as we need not to enlarge upon it; for what is well said of the one, appertains of right to the other. It is first ascribed to *Moses*, the Type, *Meek above all Men upon the face of the Earth*; and next to Christ the Anti-type, *Take up my Yoke, and learn of me, for I am meek, and lowly, or humble of Heart, and ye shall find rest in your Souls.* Which first shews, We ought in all things to imitate Christ, and more particularly in Meekness. And, secondly, that the Reward shall be Rest to the Soul. Another saith, *Blessed are the Meek, for they shall inherit the Earth.* And our *Psalmist*, *He (the Lord) will save all the Meek of the Earth, he will beautify them with Salvation.* The third is,

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the great Vertue, *Patience*; which indeed is both first and last in our Warfare: for from the first blow in the former on-set, it was the Soul's Buckler, and unto the last must be a Support: So *Job* began in *Patience*, and in the virtue thereof did not offend with his Tongue, and was become a perfect Scholar therein before he was thoroughly humbled; for he was not vile enough in his own sight, until he perceived God by the eye, which was in the period of his Trial: And hence the Apostle, *Brethren, count it all joy when ye fall under divers temptations, knowing the trial of your Faith worketh Patience; and let Patience have its perfect Work, that ye may be perfect, lacking nothing*; so as this vertue consummates the Work in that fulness, as nothing is lacking. Whence also, by comparing this with former Texts, it appeareth, that the Temptations and Trials here spoken of, the Tribulations bringing *Patience* afore-mentioned, and the Warfare of the Cross, are all one thing, only differing as *Plus* and *Minus*; for the former refer to the Cross of our Lord, as he did; and we ought to bear it daily, and our Warfare refers to it, in the more critical and especial Hour; for all work *Patience*, and *Patience* under all upholdeth the Soul, and sows the Seeds of Experiences of the gracious workings of God. And though no Tribulations in the present seem joyous, yet at the long-run Experience convinceth that they are the very effects of Love, which Love sheddeth it self abroad in the Heart, so as to be perfect in Tribulations, in Trials, and bearing the Cross, is the perfection of *Patience*, *Patience* of Experience, Experience of Love, and Love fortified by *Patience*, that it may wait until God see it fit to give the Crown of Glory, is that perfection in the Life of the Body which lacketh nothing; and therefore, as it is written, *Blessed is he that endureth, that patiently waits until the end*; until the Soul can say, with the Captain of its Warfare, *It is finished, I have fought the good Fight*. Again, *Patience* is the fixing and confirming of a Saint, as the Apostle saith,

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Be patient, establish your Hearts; Behold, ye count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord; that is, Patience will make you strong to endure to the end, and see wherefore God gave Job Afflictions, and Patience; namely, that he might be perfect, lacking nothing. Again, our Lord, speaking of the Great Trial, saith, In your patience possess your own Souls; implying, that the hasty and impatient of Spirit, over-runs, or leaps out of his Soul, leaving it to be possessed of Anger, Revenge, Murmurings, and such like brutish Passions. But Patience keepeth the possession thereof, in meekness, and submission to the good pleasure of God; so as Patience is one of the seven Pillars of our Warfare, cementing and knitting together our Joints, that we may stand under the Cross; and lastly, cryeth, Grace, Grace, to the top Stone of the Building, and therefore is the beginning and consummation of the Perfection of that Obedience that Man oweth to his Maker.

8. The last of this beautiful Sisterhood, is *Mercy*, which is indeed rather two than one: The first altogether Divine, ever gracious, and serene in countenance; always present with the most High, and dwelleth not in Houses of Clay, but so propitious, as it is always looking down upon the Sons of Men; and so bountiful, as there are none who have not tasted of its tenderness; but our Subject leading to such Vertues as vouchsafe to dwell on Earth, we shall pass this over. The other also is of Heavenly Seed, begot by the same Father, but born of a Mother, sprung from the Womb of *Sarah*, to the end it might pitch its Tent among Men, and instruct them to imitate the Father of all, in Love, Patience, Long-suffering, and pity towards all Men, but especially to the Poor, Hungry, Naked, or under Tribulation or Wants; and also to minister in agreeable Supplies to them; and therefore is of larger Heart and Arms than her other Sisters; for whilst they only take care of things for the Family at



Home ; this, like it's Father in liberality, careth for, and extends its Goodness into every corner of the Land ; for it is the Mother of *Charity*, and Foundereſs of *Hospitals* and *Alms-Houſes* ; Yet if we conſider it, in reference to her Mother's Houſe, it is but of low and deſpiſed Parentage, for the Seed thereof is *vileness* and *contempt* in its own Eyes : For until the Soul hath fully learned, by ſure experience, what need it ſtands of that Mercy which dwells above, it can never be perfect in its Duty beneath, becauſe that is the Key that openeth its Bowels towards others ; and therefore our Lord, that he might be perfect in all things touching our Redemption, vouchſafed to take ſuch a ſtate upon him, as ſtood in need of Mercy from above ; as it is written, *He took not on him the Nature of Angels, but the Seed of Abraham ; for in all things it behoved him to be made like unto his Brethren, that he might be a merciful and a faithful High Priest ; for in that he ſuffered, being tempted, he is able to ſuccour them that are tempted ;* ſo as by ſuffering under the Croſs, Chriſt learned this Vertue, and ſo muſt we. Eminent alſo is it amongſt Graces, drawing upon it ſelf all the ſweet and comfortable Bleſſings its Heavenly Siſter hath prepared above ; as our Lord ſaith, *Bleſſed are the Merciful, (on Earth) for they ſhall find Mercy (from Heaven) ;* And ſo our Pſalmiſt, *With the Merciful thou (God) wilt ſhew thy ſelf merciful.* And again, *The Righteous is ever merciful, and lendeth, and his Seed is bleſſed ;* ſo as Heavenly Gifts, Bleſſings, are intailed-Rewards upon the Merciful upon Earth. It was well ſaid of the Heathen Orator, *It ſhall never repent thee that thou haſt ſhewn Mercy, when it was in thy power to have executed Revenge.* Again, ſaith Solomon, *He that is merciful, doth good to (as if he would ſay, have mercy upon) his own Soul.* Our Lord alſo enjoyneth it in theſe preſſing words, *Lave your Enemies, do good, and lend, hoping for nothing, and ye ſhall be the Children of the moſt High, for he is kind to the unthankful and evil ; be ye therefore merciful, as your Heavenly Father,*

*Father is merciful.* So that to be merciful on Earth as God is in Heaven, is, to love to do good, to lend and expect nothing; to be kind to the Unthankful and Evil, and the Reward is, *to be the Children of the most High.* Again, in reproof to the *Pharisees*, *They that are whole, need not a Physician; go and learn what this meaneth, I will have Mercy and not Sacrifice;* where Mercy is preferred to the Rule of commanded Duties under the Law, and doubtless also in our day to those Gospel-Duties which in the Divine Allegory are figured by Sacrifices. And in another place, *Wo unto you Scribes and Pharisees; ye pay tithe of Mint, Annise, and Cummin, but have omitted the weightier matters of the Law, Judgment, Mercy, and Faith.*

9. And now here to express my own Doubts, I fear lest some of us, (nay indeed all in some degree) do even, as the *Scribes* did, too slightly pass over these more substantial parts of Holy Duties, and put too much weight upon a formal hearing or reading of the Word and Prayers, oft, I fear, used more out of custom, than a gracious sence of our own Spiritual Wants; as if in these the Sinews of Religion consisted, when indeed they are but preparatory Means, and supporting helps in and for our fuller and stedfaster performance of the other; for we ought not to hear for hearing-sake, or to spend one day in seven in a solemn meeting together, with the old leaven of Malice, and lustings of the Flesh in our Hearts. But the great ends of Hearing, is first, That we believe in the Promises, (for *Faith comes by hearing*). Another end of Hearing is, That we may be instructed from the Word, in the Vertues, Graces, and Duties God requires at our Hands, which are, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance,* against which there is no Law. And again, *Add to Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance, Patience, Goodness, Brotherly-Kindness, Charity;* for if these things abound, they make, that we shall neither be barren or unfruitful;

and to these we need not add Humility and Mercy, because in them they are fully complexed, so that we hear not that we may be present at the Duty, or as if in it the measure of our Righteousness were fulfilled; but we hear that we may learn the Promises, and we learn them, that we may believe and obtain Faith, which is a Master-Builder; and also that we may know what those Graces are, in which Faith is made perfect, which is this Sisterhood: for Faith is not perfect until so meek and humble, as it sees all Duties (yea, Vertues, and it Self too) vile in its own eyes, and be so established in Promises and Experiences, as stedfastly, and without wavering, it believeth that Christ is able to save to the uttermost, and willing to do it for all that so believe. And lastly, So supported by Patience, as it will without grudging, or hanging down the head, wait for the appointed time of receiving the Reward. Again, We pray not that we may sound forth pleasant words before God, or in hope we have in the Duty wrought our Peace and Joy; but we pray, to the end he may support us in our Trials, establish Faith, strengthen Patience, make us humble, meek, merciful, charitable, and endow us with those Graces against which there is no Law; and in the mean time we must not be slothful, our selves supposing we have done enough in that we supplicated for them, but daily to stir up our Minds, Wills, and Affections, and whole Oeconomy of Man in a fervent Inquest after them; and therefore it is not sufficient to hear, but also to do, as the Apostle saith expressly, *Not the Hearers of the Law, but the Doers shall be justified.* Again, *See'st thou how Faith wrought with his Works, and by Works was Faith made perfect;* So as even Faith is not Faith, except supported by a holy working Life; nor yet Works without Faith, which in part gives a Reply to Solomon's Question, *Who is this that cometh out of the Wilderness, leaning upon her Beloved?* For so Faith supports Works, and Works make his Faith perfect; and therefore to hear, and not learn, and believe, is unprofitable; and



and to hear, learn, and believe, and not to do, is of loss, adding Grief to Sorrow; for he that knows the Will of his Lord, and doth it not, shall be beaten with many stripes: But St. James sets a clear Looking-glass before us, Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your Souls; but be ye doers of the Word, and not hearers only, deceiving your own selves; so as it is manifest, that to hear and not to do, is a living under a spiritual deceit: To which he adjoins, Who so is a hearer and not a doer, sees but only in a spiritual Glass what the Spiritual Man is, even as he that in a Glass beholdeth his natural Face; for as this Man goeth away and straight forgets his own Portrait, so the other forgets what manner of Man he ought to be in spiritual Conversation. But whoso looketh into the perfect Law of Liberty, and seeth that Grace alone can save, and not Works, and yet continueth; not being a forgetful hearer, but a doer of the Work, this Man shall be blessed in his doing. If any perswade himself he is Religious, and bridleth not his Tongue, his false Heart deceiveth him, his Religion is vain. Pure Religion and undefiled before God, is this, To visit the Fatherless and Widow in their Affliction, and to keep himself unspotted from the World. Which fully confirms, that the pure Life of Religion consists in Love, Charity, Justice, Mercy, Humility, &c. against which there is no Law, nor will suffer the Soul to be barren. Again, Zach. 7. 5. When ye fasted and mourned, these seventy years, did ye fast a Fast unto me? And when ye did eat and drink, was it not ye your selves that eat and drunk? (i.e. to your selves as natural Men do, without regard to my solemnities). And are these the things the Lord hath cryed by the former Prophets?—Thus saith the Lord of Hosts, The judgment of Truth judg ye, Grace and Mercy do ye every one with his Neighbour, which is as much as this is pure Religion and undefiled. Again, Isa. 58. 5. Is this such a Fast as I have chosen? a Man for a day to afflict his Soul; to bang down his Head as a Bull-rush, and to spread Sackcloth and Ashes?

*Askes ? Wilt thou call this acceptable to the Lord ? Is not this the Fast that I have chosen, To loose the Bands of Wickedness, to undo heavy Burdens, to let the Oppressed go free, to break every Yoke, to deal thy Bread to the Hungry, to cover the Naked, &c. Then shall thy Light break forth as the Morning, — thy Righteousness shall go before thee, the Glory of the Lord thy Reward. Again, our Lord, Whoso teacheth these things, and doth them, shall be greatest in the Kingdom ; who teacheth, and doth not, shall be least. And fully to this purpose a large Current of Scripture runs, yet may we fear, that not a few are more zealous in the former, and less in the great Oportet.*

But this seeming in my Mind a Matter of moment, I shall more fully state the Case. We formerly divided Religion into Contemplative, and Practical ; and now Practical (which in our Gospel-day holds the Scepter) we divide into Doctrinal Teaching, Reading, Learning, Instructing, Reproof, Exhortation, &c. All which (as I may say) have a thread of Contemplation through their whole Weft. And Obedience, which is due to the Hearing, Doctrine, and Teaching aforesaid, the Ground and Fundamental of that first, depends on the written Word, and gifted Men, called to speak a word in season to every Soul labouring in the great Vineyard. The dependence of this is in the Service of the Soul and Body, as God hath made them willing to live up in the Obedience and Practice of the Vertues contained in the lovely Sisterhood aforesaid. Now, I say, these two are verily but one Bone, and one Flesh, joined together as Man and Wife in so strict a Necessitude, as the one without the other is like a barren dry Tree : the first, or Doctrinal Part, begetting ; the second, or Soul, made obedient, is the Mother which bringeth forth. Now the Scripture oft-times teaching the mutual Necessitude, which is between the Church and its Members, compares it to, and illustrates it by that Union which is between Man and Wife : So as in some Texts, reading but the Doctrinal Part the Man, and the obeying

obeying Part made willing, for the Woman, and we may as in a Glass behold the Merit of both ; as, 1 Cor. 11. 8. *For Doctrine is not of Obedience, but Obedience from Doctrine ; nor was Doctrine given for Obedience, but Obedience given and conformed to Doctrine. Nevertheless, neither is Doctrine without Obedience, nor Obedience without Doctrine, in the Lord : For as Obedience is of Doctrine ; so also is Doctrine by Obedience : That is, Obedience without Doctrine verily is not, and Doctrine without Obedience is a vain Wind. So, 1 Tim. 2. 8. Let Doctrine teach every where, not in Contention or Unbelief : Let Obedience be decent, sober, modest, adorned with good Works, not Golden Chalice, and costly Vests ; also let it learn, and be silent : For Obedience ought not to prattle of its Performances, nor to assume Authority over Doctrine : For Doctrine was first formed, and Obedience after, of a Rib of its Side ; neither was Doctrine deceived, but Obedience fell into the Transgression. Yet shall it be accepted of its Lord, if it bring forth Children to Christ, and abide in Faith, Charity, good Works, Mercy, and pure Religion.*

Wherefore what remains, but that Doctrine may have the rule ; that Obedience, and the whole Retinue of the beautiful Sisterhood, may lean upon their beloved Teacher, making him so happy in the Children of his Youth, as he shall not need to be ashamed when he speaks with his Enemy in the Gate ? Let Doctrine pour forth the great Holy Name so in the sweet Odours of healing Ointments, as the Virgin-Sisterhood may be sick of Love, and reply, *Draw us, that we may run after thee.* And so let them increase in Graces and Gifts, as the Peace and Comfort thereof may make Obedience desirous to learn again ; and Obedience its Dutifulness may allure Doctrine to read, study the Word, and to enquire into the choice Treasures hid therein. The sum is, Hear, and learn, that thou mayest obey ; and so obey, as thy great Teacher may delight to entrust thee : For as thy Obedience is perfect, so shall the Holy-Ghost, the Spirit of Truth, enlarge thy  
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Knowledg ; and so, whilst Obedience is weak, so shall thy Knowledg be : And all this in Love, namely, lest the Servant great in Knowledg, and weak in Obedience, should be beaten with many Stripes. And better is it never to learn, than so to learn as not to obey.

10. And here we observe, that in the Dispositions of Religion, which God at sundry times and in divers manners hath given, the last whereof was spoken by his Son, some consisted more in the Gifts of the Man, or Doctrine and Knowledg, as Mountain-Worship did ; others in the Gifts of the Woman, Obedience and Form : And lastly, the Gospel stood in more equal disposition of both ; yet so, as in all the pure and undefiled Religion of St. *James* was strictly required, as from the before-recited Texts are manifest ; which is enough to shew how well-pleasing that Foundation is, from whence they arise, (namely, Contempt and Vileness in one's own Eyes). And consequently, to be conversant in that part of Obedience, wherein chiefly these Vertues are required, is a high Duty.

Secondly, It is observable, that in all those Lapses of the Church of old, which brought Wrath upon them, the neglect of these Duties was still laid to their Charge. Thus *Esay* and *Hosea* reprov'd *Judah* and *Israel*, before the Captivity ; *Zachariah*, a little before the Restoration ; and our Lord also a little before the Scepter departed, pronounced Woes to the Scribes and Pharisees upon this account. All which confirm, that Religion without these is a dry, formal, and unprofitable Service.

11. And hence it behoves all Professors in this our day to examin their own Hearts, lest they may have warped a little from this sound Form of obeying, towards Pharisaical Leaven in their own Righteousness, preferring a Gift of Knowledg, of Teaching, Expounding, to the under-valuing of this Duty, of Vile in our own Eyes. Nay, sometimes Men pretending to high Gifts, running tatling from House to House,

House, who in the end have discovered themselves to be Boasters in meer words, for a long time ride on Horse-back, while others, great in Humility, Mercy, Patience, and Charity, have been esteemed no more than good formal Christians. And verily this I fear is a sore Evil, and perhaps a common Vanity in our Land. I have in my time heard some esteemed true Israelites thus bemoaning themselves, That verily to wonder, Knowledg, Preaching, Praying, and Doctrinal Religion had spread the Cord of their Tent, but in the mean time they rather were puffed up than humbled, and Meekness, Mercy, brotherly Love, and Charity, lagged strangely behind. We hear of good things by Whole-sale, but the Retailers of Good are few. But there is, as *Solomon* saith, a time and season to every Purpose of God under Heaven ; a time to speak, and a time to be silent ; a time to learn, and a time to obey what we have learned : and the hand of God so in all, as through his wise disposal all shall work together for good to them who love him, and are called according to his purpose. For first, in the Gospel's setting forth, both Doctrine and Obedience set forth together, as Work-fellows equally yoked together, to the great increase of the Church ; but in process of time the Doctrinal Gifts began to shrink up, and the Traditions of Man encroached upon the inspired Word ; blind Obedience began to speak, and to usurp Authority over the Man, teaching and setting forth the most gross and formal parts of her Form, as pure Religion. So Religion consisted in Zeal, and Zeal in an ignorant benumbed Obedience. And now this having filled up Iniquity to a full measure of those Bounds God set them, he in tenderness to his Church awaked the Spirit of Doctrine, Teaching and Understanding ; and touching the Hearts of some chosen Instruments, they began to enquire into the Touchstone of Truth, [ Law and Gospel ] how far the imposed Innovations by the See of *Rome* had Divine Authority ; and finding that by this means many gross Idolatries

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were discovered, and laid naked, and that by reading, preaching, and expounding the Word, Light sprang forth to many sitting in darkness; and consequently perceiving in all this, that abused Obedience placed the Snare, and Knowledge breaking forth cut it off, they did so far set their Affections and Interest upon the Doctrinal Part, as the chief Streams of their Devotions and Labours turned into those Channels, a little more to the Umbrage of Obedience than is now (tho not perhaps then) necessary. But now Knowledge having for a long time (even a whole Century) rid on prosperously, I hope the time is come, that God will also yoke this together again in equal Fellowship, and stir up his own to a more full Obedience in that part which is pure and spotless; as by his Spirit he reprov'd the Church of Sardis, Rev. 3. 2. *Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy Works (thy Obedience) perfect before God. Remember therefore how thou hast received, and heard; and hold fast, and repent. — I come as a Thief in the Night.*

But still to keep the Scales in equal Ballance, and Hearing and Reading be by no means neglected, we say, That none can in seriousness hear or read too much; but what we press after is, that as by these, Faith and Knowledge increase; so pure and spotless Obedience may grow up with them. And therefore seeing Doctrine and Teaching must precede Obedience, let no Pretence delay us to hear, and to read: First, because every new discovery of any Duty, before unknown or not understood, is like unto one of Jacob's new digged Wells, flowing with living Streams of wholsom Water; that is, Every Precept, Promise, Admonition, or what else is writ for our Instruction, manifested, is by faithful and upright Obedience made a replenisher of the Soul with good things. Again, our Saviour, who was in all things tempted like us, did upon every temptation stop the mouth of Satan with a Scripture-Text, as [*Man lives not by Bread only*] and



and [Thou shalt not tempt, &c.] and he being our Example, it behoves that we be ready at the same Weapon. The Souldier that knows his Enemy will assault him, but is ignorant whether by Horse or Foot, by Arrows at a distance, or by Sword in close Fight, ought to have in readiness all sorts of Arms futable for Defence: And therefore he who hath to do with Satan, ought to have his Quiver full of Scripture-Inspirations, so as when he meets his Enemy, he need not be afraid. And to this experienced Christians can set their Seals; for to them labouring under Temptation, Unbelief, or Torment, a Text hath usually come in to them that hath dissipated their Doubtings, as Light expells Darkness: Neither is there any Weapon Satan can form against a Believer, but there is a Scripture-Antidote against it. Wherefore, I say, seeing we have a subtil, restless, and irreconcilable Enemy, and to avoid the War is impossible; if then a Friend would put a Book into our hands, teaching the Art of War and Conquest, shall we not study it? And if some obscure Passage should put us to a loss, shall we not enquire for an Interpreter of better Skill and Experience than our selves? Study therefore the Book of the War of God, which will sometimes plainly, sometimes in Allegory, teach thee the whole Art of overcoming, and will shew thee what is the whole Armour of Righteousness, and how to proceed like a good Souldier of Jesus Christ, ready to endure all Hardships when called thereunto.

And forasmuch as the Scripture contains more Memorials than any memory can well contain, it may be good to store it with some of more general use. And to offer my Mite:

First, Such as under a Blessing or Happiness require some Duty or Service; as, *Blessed are the Meek, Merciful, and pure of Heart, &c. If ye know and do these things, happy are ye. Blessed is the Man that endureth Temptation. Which will both remind the Soul of what is acceptable to God, and bear it up in Afflictions.* And of this kind there are Hundreds

more, and not one which doth not direct unto some Weapon useful in our Spiritual Warfare.

Secondly ; Such as are in opposition to these, namely, such as under a Curse prohibit Wickedness ; as, *Cursed are the Proud. Cursed he who trusts in Man, and maketh Flesh his Arm, — which withdraws his Heart from God.* For by these he wills that we be warned of Satan's Sleights, Arms, and Strong-holds.

Thirdly ; Promises, which above all support weak Faith, and comfort under Tribulation ; as, *My Grace shall be sufficient for thee.* Which was Paul's Balsam against Satan's Buffetings. *Be faithful unto the end, and I will give thee a Crown of Life. All things shall work together for Good unto them that love the Lord, &c.* And surely it cannot be amiss to have a Quiver full of these.

And lastly, and above all, leave not those three out of thy Lesson, which the Lord made use of against Satan, *Mat. 4. 4, 7, 10.*

12. But now having thus endeavoured to shew, that so necessary the Union and equal Fellowship of Doctrine and Obedience is, as without both neither can be in Christ ; also that to visit the Fatherless, Widow, and Stranger in Affliction, to break off the Yoke of Oppression, to divide his Bread to the Hungry, to be meek, merciful, and humble, is that Obedience which is pure and unspotted, against which there is no Law, nor they in whom they abound can be barren or unfruitful in the knowledge of our Lord Jesus Christ, but they in whom they are not, are blind : And lastly, that my Fears are that some may put too much of true Religion upon Hearing, and frequenting of the Ordinances, in a formal way, without bringing their Hearts under a strict examination how far they have profited by what they have learned, and put in practice what they are convinced is unspotted Piety. I conclude with the Apostle, *2 Pet. 1. 10. Wherefore, my Brethren, give diligence to make your Calling and Election sure :*  
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for if ye do these things, ye shall never fail. But so an Entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. And let no Man think that the diligence the Apostle here requires, is to go and only hear what unspotted Religion is, and to tell his Friends and Family how well the Minister handled the Word, and all the Week after to walk according to the deeds of the Old Man, in Lustings, in Wrath, in Covetousness, in Boastings that he is not like other Men, who will scarce go to hear at all. But to do this diligence is :

First; To draw nigh to God, which is not difficult for thee; for at any time, even thine own set time, Morning, Noon, Evening, or Midnight, he will meet thee in thy Conscience, and speak to thee by it. If thou hast heard the Word of Truth, and understood then what thou oughtest to do, and yet hast not so done, he will by it both inform thee, and reprove thee.

And the second part of thy Diligence is, to drop a Tear of godly Sorrow, or at least a Sigh for thy failings. St. James hath it thus, *Jam. 4. 7. Submit your selves to God; — draw nigh to him, and he will meet you; cleanse your Hands, O ye Sinners, in godly Sorrow; and purify your deceitful Hearts by Repentance: Be afflicted, and moorn, that hearing and understanding, ye have not obeyed: Let your Joy, that ye hoped ye were more righteous than others, be turned into heaviness, because ye know not but ye may have claimed that to which you have no right.*

And this is some part of the Diligence required. And if hereby thou canst truly humble thy self in the sight of the Lord, thou hast his Promise that he will lift thee up. St. Peter, *1 Pet. 5. 6. agrees with us: Humble your selves under the mighty hand of God, that he may exalt you in due time: Cast your Care and diligence upon him; for his Care, nay, his Diligence is over you.* And also our great Prophet consents, *Psal. 51. 16. Thou desirest not Sacrifice, else would I give it: Thou delightest not in Burnt-Offerings. The Sacrifices of God are a broken.*



*broken Spirit : a broken and a contrite Heart, O Lord, thou wilt not despise.*

And now to conclude, I say, The Father of this unspotted Religion, is Preaching : the Father of Preaching, the pure Word of God tried in the Fire ; the Mother thereof, is Vileness and Contempt in thine own Eyes ; and the Mother of this Vileness, is the Cross of Christ : And God is Lord and Father of all ; and whom he hath joined together, let no Man dare to divide asunder.

13. [*But honoureth them that fear the Lord.*] This is the eighth Precept, and fitly follows the aforesaid : For Contempt of our selves prompts us to think better of others, and honour such ; and the Heart swelling with Pride, despiseth all save it self. So as this is another Sprig of the same Stock, ingrafted in the Stock of brotherly Love by the hands of Humility, which are never too fine to perform the meanest Work of Charity. So as this Honour lives in Self-contempt, Humility, and Love, and verily ought to over-branch Love it self ; for to honour is more than to love. For to love a Child or a Servant, is enough ; to give them honour is not, *ex relatione*, requisite. So as all Love is not Honour, but all true Honour (which is that here meant) compriseth all Love, and something more, namely, such a reverence as is due from a good Son to good Parents, or a Servant to a Master. And hence our great Lord and Master, that he might have preeminence in all things, and as well in Meekness, Humility, and Earth-born Vertues, as heavenly Glories, vouchsafed to honour his Disciples in washing their Feet, and thence gave us an Example how we ought to pay the Honour here required. *If your Lord hath washed your Feet, ye ought to wash one anothers.* Which doth not refer to the literal Act of washing, but requires such mutual Love and Humility amongst them that fear the Lord, as will be always ready to perform the meanest Office to their Brethren, which may tend to their Edification in Naturals, and especially in Spiritu-

Spirituals, and concludes it with a Blessing, *Happy are ye, if ye do these things.* And again, our Lord takes another occasion to shew how they that fear the Lord ought to be honoured, even by their Superiours and Teachers, and in such an Honour as Children owe to Parents, and such love as Brother and Brother. *Behold, say they to him, Thy Mother, and thy Brethren, are without, &c.* To which he straight replies, *Who is my Mother? Who are my Brethren?* And stretching forth his Hand to his Disciples, *Behold, my Mother, and my Brethren: Whoso doth the Will of my Father, he is my Brother, Sister, and Mother.* Still confirming, that the Love of Brothers, the Honour and Reverence of Children to Parents, is due amongst them fearing God: and verily, that the greatest, wisest, and best Leaders and Teachers are not absolved from paying this Honour to the last, and least engrafted into this Fear. And the full and exact Rule is, *Give to every one due Honour; but to the Elder that rules well, double Honour.* — *Be kindly affectionate one to another, in brotherly Love preferring one another in Honour. Who is greatest among you, let him be least.*

14. Here two Queries offer: First, What kind of Fear is here meant? Secondly; Why Fear before all other Vertues is made the Badg of this Honour?

Touching the First: The holy Scriptures define sundry Species of Fear: which we shall reduce to four more general and pertinent Heads to the present occasion.

The first is *Pachad*, denoting a more slavish tormenting Fear, because never without some terror, resisting the sweet effects of Love; for it is impossible to enjoy God as a loving and well-pleased Father, when we fear him as the inexorable Judg, and Condemner of our Souls, stained with Guilt, to everlasting Torment; or to love that Saviour, who we fear in the end will leave us to the Rigor of the Law, which hath already justly condemned us to Death. So as this Fear shuts out Love, and lets in Unbelief, *fearing*, as our Prophet saith, *where*

where no Fear is ; and fearfully, as the Apostle, looking for, or fore-dooming Judgment and fiery Indignation. Now this is not the Fear that is the sure Badg of Honour, nor yet of Contempt, but rather of Tenderneſs and Pity : For firſt, it is certain, that where this Fear is, ſome ſence and ſeekings after God are ; ſecondly, a deep ſence of Infirmity : And laſtly, becauſe God oft-times makes this the Inſtrument of calling many ſtubborn Sinners to Repentance, who after proceed ſucceſſfully in a well tempered Fear.

Another is *Charad*, trembling Fear ; which in its proper ſeaſons and Periods is of great uſe, but ought not to be continual, becauſe thereby it degenerates into ſervile Fear. And its ſeaſons are, when ſome notable appearance or threatning from God, or ſence of ſome great Error or Conviction of Sin, in which we have a long time lived, break in upon us. So in the terrible appearance of God at *Horeb*, the Congregation and *Moses* feared in *Charad*, hence teaching, that when God appears in our Hearts as Law-giver, or in our Conſciences as the Sin-puniſhing Jdg, we ought to fear and tremble before his Preſence ; but then as he abates or vails his terrible Ma-jeſty, ſo ought we to remit our Fears to their due proportion. Alſo this Fear *Charad* ſeized our Father *Iſaac*, when he perceived that he was deceived, and had given to *Jacob* the Bleſſing he thought was *Eſau's* Birthright. Which alſo is for our admonition. For being ſure the Bleſſing belonged

to one of his Sons, yet not certain which,  
 \* *Perfect in Con-* but as is probable, *Rebecca* was for *Jacob*,  
*ſumption.* the Man of \* *Tummim*, and he favouring  
 the Birthright, ſet his Affections upon *Eſau*,  
 the rigid Hunter, ( who ſeems to have a reference to the  
 rigid Covenant of Works, in a like Allegory as *Iſhmael* did,  
*Gal. 4.*) and now being reſolved to beſtow the Bleſſing ac-  
 cording to the Birthright, without regard had to *Eſau's* Pro-  
 phaneneſs in ſelling of it ; and now perceiving that the Man  
 of *Tummim* had gotten the poſſeſſion, by the Decree of his  
 own



own Mouth, he greatly feared, [*Gherad*] and doubtless was till he had a little recollected himself, crimped in Anguish of Mind: First, from the Surprize. Secondly, lest he had been too careless in suffering himself to be so deluded in bestowing that great Blessing, in which all Nations were blessed, contrary to what he believed was the purpose of God. And thirdly, he might have disposed contrary to the end the Trust upon him. Or fourthly, on the contrary, lest all this while he had lived in an Error, ascribing true Piety rather to a rough rigid Life, than the Integrity of *Tunimim*, and was now in old Age to begin Religion in a more perfect way. Whence we are to learn, that having set forth in Piety, and now for a long time put our dependence in Legal Righteousness, and at length our affecting Friend leads to our Warfare, and rends all our Hopes from us, and convinceth, the Birth-right is of Grace, we cannot chuse but be confused, and tremble; which doubtless is in this Crisis acceptable, because we have been hitherto in a wrong way, resisting the heavenly Decree; all our painful Labour, Vanity, and vexation of Spirit; and we, tho old in Profession, yet Children in Piety, and to begin again in Christ's Cross. But neither ought this Fear to be permanent, but recollecting our selves with *Isaac*, and resolutely decree, (tho *Esaue* seek Repentance with tears) That seeing we have blessed Grace, therefore blessed shall it be. Again, this Fear strongly seized old *Ely*, when he heard the Host of *Israel* was smitten, and the Ark of God taken; thence teaching, That when a sudden or general Calamity befalleth the Church, or any praying People, (tho their own Cart-ropes have pulled it upon them) we ought to bewail them, and to fear and tremble at the Judgment of God; which he, vile in his own eyes, will be ready to do, fearing he was not more righteous than they, and that if he repent not, he may likewise perish. Lastly; The Elders at *Bethlem* trembled at *Sanneh*'s uncouth coming to their City, because they knew he used not to go in that manner, save only as a Com-

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missioner

missioner from God upon some weighty importance. And hence we ought also to fear when any great and unusual Providence brings us a Message or Warning from God. And now this Fear is always good and wholesom upon such occasions and periods, and (as the Apostle saith) helps to *work out our Salvation in fear and trembling*; and therefore is a Branch of that Fear, which is the Badg of our Honour upon them that have it.

The third Fear is *Magor*, properly, a sojourning Fear, or a doubtful hanging Distrust, such as usually are upon wary Men, pilgrimating in strange Countries. Thus *David* feared in *Gath*, *Jacob* with *Laban*. So in our Psalm, *Who shall fear or sojourn in thy Tabernacle?* And this Fear in due temperament is good, but in excedency hurts; and in Scripture is taken in both Sences: In the worse, when a Man fears the Lord in distrust, still fore-dooming Evil or Judgment, and is cast down with such common Afflictions, or cross Providences, which often exercise others for their good; like a froward Child, apt to offend, but so impatient and fearful of the Rod, as the Father fears to correct it, lest it should harm it self by Grief; and so it neither is pleasing to the Father, nor at free Peace with it self. And this usually follows such as by Nature are of a mournful Spirit, yet may be tempered either to a well-pleasing solemn Wariness, or cockered to an offensive Morosity; for it being once persuaded (as it easily is) that a severe, solemn, mournful Life is the best way to lop off Vanity, or whatever thing seems in its own Glass yain, it straight counts this pure Religion, and falls to such a rigid Course of Life, as God requires not at its hand. And so this Severity having obtained a good Report with many fearing God, it hasts to voluntary Humility, and grows so morose, as it censures all not of its own length and measure. But it is best when Judgment begins at home; and to wash our own hands clean, before we reprove others of Spots, is meet. Now this is a Grievance arising from the defect

fect of vile in its own eyes. And tho I judg, to relieve and help the poor, is much better than to censure or judg others by our own measure, and that a cheerful Mite is better than a rigid Penny ; yet doubt I not, but that these are of them to whom Honour is due. But now this Fear in its equally-weighted temperament is an excellent Corrosive against proud Flesh, which Nature of course brings forth, keeping the Body under, and bringing it into subjection, always sensible of Infirmities at home, still fearing its own Heart is hatching some Evil which it perceives not, and fearing lest it being ripe, should suddenly break out, and surprize it unprepared for the Assault. In every Bush of the spacious Field of Nature, and in them especially that loam pleasantly to Sense, it suspects a Temptation lies, and rather chuseth to avoid it by stealing by in some secret Path, than to rouse it up, to provoke it, and to hope to overcome it by proof of Arms. By this wary Fear the Steps of the strong Man are established. It taught *Noah* ( *being warned of God* ) to prepare an Ark to the preservation of his Family : It taught *Nehemiah*, and his Associates, to build the Walls of their City, with a Sword in one hand, and Trowel in the other. It is worthy of much Honour, but especially when it hath learned in the good days which God vouchsafeth it, to eat its Bread, and to drink its Wine with a merry Heart, and to acknowledg that this is the Gift of God.

15. The last Fear is *Jara*, a reverential Fear, never out of season, but ought perpetually to be kept alive in our Hearts, as the Fire which came down from Heaven was upon the Altar. Neither can it ever exceed to Loss, because never without a mixture of Love ; for where we reverence, there we love ; and Love will not give place to a tormenting Fear. And this is it our Prophet intends, and calls *Jara*, often elsewhere celebrating it in lofty Characters : *Jara*, saith he, *is the beginning of Wisdom*, the initiating or matriculating Grace into the Society of the People of God : to them, so



fearing God is near; he pitieth them, he will not suffer them to want any thing that is good, he will bring them out of all Evil; besides numbers more throughout the whole Scripture, which would be too long to insert. And therefore in a word, it is the Key to Wisdom, the Moderator and Spur of a Christian Life, always inviting to Vertue, restraining Sensuality, promoting Piety, calling forth to Duties, pressing hard after Vertue, and like Salt, seasoning our Conversation and Discourse, the Hammer and Anvil of Sin, and the Mark of God in the forehead of the Saints.

16. Next we enquire, Why *David* makes Fear, and not rather Love, Faith, Charity, some of the more established and more exalted Vertues, the Ensign of this Honour? But the reason is plain, namely, That he which is greatest, might be as if he were least; and the more eminent old improved Gift, might honour, and help to nurse up the initiated Infant. Secondly; Because this is the most comprehensive Badge of Sonship, none in Christ who want it; thence shewing, that God would have his whole Church to render mutual Honour one to another; no Member, no not a Hoof so mean, but the greatest ought to honour it; young or old, Infant or decrepid, wise or simple, gifted or not gifted, it matters not, if they have the Mark, they must be honoured. And to one vile in his own eyes, it will not be difficult to do it, because already persuaded, that this simple plain Candidate hath laid right the true Foundation of Wisdom, will in a short space out-strip him, or at least walk more humbly and faithfully according to his Light than he himself shall do. But to another, wise in his own Eyes, it is difficult. Art thou learned? canst thou plead well for the Truth, divide a Text, speak a word in season to weary Souls? Then bless the bounteous Giver, and be not high-minded, but know, because much thou hast received, much therefore thou owest. But a poor Widow comes to ask counsel of thee, finding some defect in herself, but wants skill to utter it; she would gladly pray, but cannot.

cannot speak six words together in good coherence, except she have the Lord's Prayer by heart, or an old Prayer-book in her hand; she would gladly understand, but reads and perceives little; yet in the mean time gives good testimony she fears the Lord, oft goes to her Closet, shuts her Door, saith little, but weeps, reads, and sometimes trembles at the Word, not that she understands, but reverentially fears the awful Majesty of the Lord thereof. Now this, I say, is an Object of our Honour, perhaps more humble and despised in her own Eyes than a Teacher; abounding more in Alms, in Charity, in washing of the Feet of the Saints, and those other Vertues which will not suffer her to be barren in the knowledg of our Lord Jesus Christ, than a Master in Arts; yet is not skilful in the greater Mysteries of Redemption, but well skilled in a naked Christ, and in chearful Obedience freely cast in her two Mites into his Treasury, and consequently gives more than many others of far greater Abilities.

17. And now the consideration of this reneweth upon us the great Commandment of Love more strongly than before. For, it is not enough only to love, but also to honour. And what then shall we say of our selves, if we convert Honour into Dishonour, and Love into Hatred, Persecutions, Envyings, Defamations? May not two, of different Minds or Ways in many things, both fear the Lord? And shall that difference which is not manifestly decided in the Word, (but from the doubtfulness thereof, and abilities of the Professors, springs up into two Opinions,) break this so positive and often enforced a Command of Honour and Love? Whence is it that some doubt in Mind touching the Service of God? Is it not for fear of offending? And is not that Fear rooted in the Fear of God? How then shall we persecute and compel a Doubter, seeing it is also a plain Text, *He that doubteth is damned, because it is not of Faith?* Neither surely doth this Text need an Interpreter. When ye so sin against your Brethren, and wound their weak Consciences, ye sin against Christ.

Christ. Canst thou give Bail for the Sin of another, drawn into the Offence by thy means? Canst thou bring back thy weak Brother for whom Christ died, and is now perished by thy inducement? If thou canst not, who will plead thy Cause? In what City of Refuge wilt thou hide thy Head from the Avenger of Blood? Shall it not be less tolerable for thee than for him in the Day of Judgment? And therefore I judg it a safe and excellent Rule, *Honour them that fear the Lord.*

18. Here another Query offers, namely, Seeing this Fear, *Fear*, is an initiating Grace, so necessary through the whole Warfare, as without it no attaining of the immoveable State, why the Psalmist did not at first require it, and impose it as a Requisite?

To which I answer, Tho it is not expressly named, yet it is fully required; for if it make every poor Cottage of Clay honourable, where it is found, much more is it self honourable and desirable. If it was gross Idolatry in the Pharisees to prefer the Gold to the Temple, and Gift to the Altar, because those were the Sanctifiers, and these but sanctified by them, it is without controversy that the Gift which maketh honourable, is more honourable than the thing by it made honourable.

Secondly; The reason why it was not before required, was not because it was not of special use before, for (as the Apostle hints) *all godly Conversation ought to be coupled with Fear*; and which is more, our Obedience is vain without it, our Warfare must miscarry, and we left without the Seal of Sonship: But because that even now a time draws near, wherein its Master-piece-Service will be required. And again, because it now ought to appear in a renewed or rather regenerated State, dying to tormenting Fear, and living in the Love of Christ. For in this great *Crisis* of our dying with Christ, he makes all things new; and not only so, but he permits Satan to send for his Principalities of Darkness in new counterfeit Angels of Light. For under the Legal State,  
whilst



whilst it was, [*Do this, and live,*] his Text was, Live upon carnal Ordinances, Stones made Bread, and not to have regard to the Words or Spirit proceeding out of the Mouth of God, but to walk on confidently, and without fear; in the Merits of his own Arm, like the rich Man, [*Soul, take thy rest*]. But now these Strong-holds being broken down, he flies to a new Text, teaching free Grace to Security and Presumption; *Fear not to dash thy Foot against a Stone, for Angels shall bear thee up.* And now against this, regenerate or Gospel-Fear, which takes more of Love, is the best Weapon; for verily under the Law, this Fear did oft-times put on forwardness; and when Satan persuaded Confidence in superstitious Works, and posted on to Idolatry, this Fear armed the Conscience, and it thrust thorns into the Flesh, resisting the Pride thereof, and convincing it was not able to perform what was required, and consequently urged it to such Duties of Humiliation and Contrition as the Law required, and still wrought more by fear, and terror of Evil and Judgment to come, than by the more gentle and noble Principles of Love. But now the Table's turned, the whole Man and Pride of the Flesh become vile in its own eyes; *Do this, and live,* abolished, and in place thereof, *Believe, and be saved*; and a Canopy of Love spread over them: Satan also changes the Weapons of his Assault: for if in the way of his old Deceit he should say, *Do, and live,* one Whisper of free Grace would have rendred his Temptation ridiculous: if he should solicit the Arm of Flesh to buckle on its Armor again; it would cry out, O thou Deceiver from the beginning! I am bruised and broken in thy Service, I am less than a Worm: And therefore he now comes in a new Disguise, knowing his former Visage was discovered and detested, instead of, *Do, and live,* he saith, Stand still, and live; and for, *Work out thy Salvation by thine own Arm,* Work not at all, thy doing and working is rotten and filthy, they contaminate and hinder.

hinder the work of the Spirit in thee ; sit still, and let Grace make a perfect Work. And now, I say, is the time that the regenerated Fear of God girds up its Loins, to resist this Hypocritical Mocker with its two-edged Sword, Legal and Evangelical, threatening and entreating : How darest thou, O Worm, as thou knowest thou art, tempt the Lord thy God, whom by late experience thou perceivest is a consuming Fire ? How canst thou hope for Salvation, without giving all diligence to make thy Election sure in fear and reverence ? Then turning the other Edg ; I grant, as the Tempter said, *Do, and live*, is abolished ; but consider who brought it about : if it was it self, then go on and boast ; but if it was another, then forget not how from thee, a perishing Wretch, he took that heavy Burthen which pressed thee deep as Hell, and laid upon thee another which was easy and light ; and wilt thou not bear it for his sake : Consider how he raised thee from Death, and made thy dead Carcase a living Member of himself ; and wilt thou take his Members, and make them the Members of an Harlot in Sloth and Lust. If he hath given thee much, dost therefore owe him less ? If all thy legal and painful diligence could not deliver thee, will Abuse of Grace, and Contempt of thy Deliverer, carry thee to the far end of Happiness ? If they who would not hear him who spake from Earth, escaped not ; how wilt thou escape him that speaks from Heaven to thee, if unregarded ? To taste free Grace, and to return to thy wallowing, is to crucify Christ afresh. Greater Love than he, greater Ingratitude than thou, can no Man shew ; by his Death he bought thee to everlasting Peace, and for a moment of Vanity thou wilt sell him. Do not therefore, O thou Moth, set Thorns and Stubble in Battel against the consuming Fire, but fear, nay, tremble, with the Elders of *Bethlem*, at this my Embassy from God ; and again, look back, and tremble, that thou durst so much as admit of such a kind of Parly as this was.

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And now this I judge is the proper task of regenerate fear, and though never out of season, yet now of most especial use, steadying the Soul, as ballast in Ships, and also by Anchors on every side, that is, legal fear drawing by threat, and Evangelical alluring by Love; and hence I suppose the reason was why the Psalmist ranked this Precept here.

19. *Swearing to a (or the) Friend, and changeth not.* This is the ninth Precept; but how to understand it according to usual readings and glosses, seems difficult. The 70, *Arab* and *Ussel*, who swears to his friend, deceiveth not; but [his] is not in the Original: The *Targ.* he swearing to afflict himself, and changeth not; but neither is [himself] in the Text, nor the Verb להרע in *Hithpabel*. Other, who sweareth to [his] Hurt, and changeth not: Others, who swear to do Evil, and recompenseth it not. Now verily upon the best judgment I can make of Laws and Precepts touching Oaths and Vows, some of these are displeasing to God, and in the best but an indifferent thing, not required by God, nor under a promise of Blessing, but a liberty left to a Man to oblige himself to a voluntary Humility, and not to sin in so doing, provided he performed his Vow, (only the Daughter without her Father's, nor Wife without her Husband's consent, were restrained) for none were obliged to swear; but having sworn, he was as straitly bound under penalty to perform, as he was to any other Precept of the Law; so as threats of penalties hung after Oaths, but no promise of Blessings. Again, it made that thing a real sin, which in it self was no sin, adding to that yolk which was already so weighty as who could bear it? Yet I do not say that Vows were not of good and holy use, for else God would not have permitted them; and I suppose were to hasten and perfect that Humiliation the Law was to bring upon all flesh; or, that if any strong zealous Professor thought he could be more obedient than the Law required, and put too much confidence in the merit thereof, it was permitted to him to impose such services (as were not

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against



against the Law) upon himself, to the end he might the more earlier find with *Solomon*, *Vanity of vanity, all is vanity* on this side the *Messiah*. But the thing, I say, is, that taking them in their most excellent use, they are not necessary causes of attaining the immovable state; for many thousands have sojourned, and have had their sin covered in the Tabernacle of God, who were not conversant in Vows, as I presume; because, we do not find any Exhortations by the holy Writers to encourage men to be Votaries, but to the contrary, *Eccl. 5. 5. Suffer not thy mouth to cause thy flesh to sin: (that is, to make that a sin to the flesh, which is no sin of it self.)* Secondly, In the Historical Scripture, we find not any Oath celebrated for good, save one by *Jacob* at *Bethel*, which was most warily circumstantiated, (as we shall further observe) and not to a friend, but unto God: but many which tended to great loss, as *Jephtha's*. And lastly, in the very dawning of the Gospel, our Lord positively forbad all Oaths, *Matth. 5. 30. Of old it was said, Forswear not thy self, but perform thy Vows to God: but now I say unto you, swear not at all.* And now to come to those in particular, which the several glosses of Interpreters from our Text give; the most ligible amongst them, seem to fall short of *David's* intent, *Who sweareth to afflict himself*; of which nature some Oaths were of pious institution, *Numb. 30. 13. namely, to afflict the soul*; which was by fasting and abstinence from anointing, and outward refreshments, wearing sack-cloth, going bare-foot, and such manner of penance, which doubtless were good in fit seasons and occasions of Humiliation, and often used by leading men, as *David*, *Psal. 33. 13. Dan. 10. 3.* But that any ever did thus upon Vows, or when occasions required not, is not recorded as memorable and exemplary that I find. Secondly, *Who swears to his friend, &c.* which is of good moral use. So *Abraham* sware his Servant, and so he made a Covenant with *Abimelech*; and *Joshuah* and the Spies to *Rahab*, which are still lawful. And doubtless to break Faith, so solemnly given, is to forfeit mutual converse,

verse, and even Humanity; but to make such voluntary Oaths is not required, but are only of humane Institution, and for worldly and temporal advantages. Lastly, *Who swears to his own hurt, or to do evil to another*, are both great Sins, whether kept or broken, ending in wounds. The *Rabbies* say, such were well beaten for their pains, and, me judging, deservedly; and therefore if perchance a man thus sinned by Swearing ignorantly, when it is known to him, he was to make confession thereof, and bring a Trespass-Offering: and hence seeing this Oath in our Text is ranked amongst eminent Graces, and under the greatest of Blessings, I judge our Prophet did not refer it to any of the Oaths aforementioned.

20. But perhaps *Jacob's Vow*, compared with the Gospel Precept, touching Vows, *Let your communication be yea, yea; Nay, nay; for what is more than so, cometh of Evil*; may be a good guide unto us in our search. Now *Jacob's Vow* was conditional with God, and not in his own strength, but in a dependance upon God, *Gen. 28. 20. Jacob vowed a Vow, If God will be with me, and will keep me in this way that I go, and give me bread to eat, and raiment to put on, so that I come again to my Fathers House in peace; then shall Jehovah be my God, and this Stone which I have set a Pillar, shall be the House of God: and of all that thou wilt give me, the tenth shall be thine.* And now this Oath draws to something of excellent purpose, and will suit as a befitting link to the last of our Golden Chain. For, first, The occasion that led him to this Vow, was agreeable to the former exposition of our Psalm; For first, he was a Man of *Tummin*, banished from his Fathers House; his Staff his Portion, a Stone his Pillow: where in a mystery God taught him good things, made a new discovery of himself (as *Jehovah*) to him, whom (I take it) he hitherto knew only by the Name of [*El Shaddi*], and blessed him; and hence he says, *Jehovah is here, and I knew not.* Next he feared [*Jara*] and found that the terrible or rough

Gate way of Heaven was here (i.e. in reverential fear.) And lastly, upon assurance of God's Promise, vows in the very same words of the Promise, *For, saith God, I will be with thee, &c.* And, saith Jacob, *If thou wilt be with me, and keep me, and bring me back, &c. then shalt thou be my God; this Stone shall be thy House, and in reverential fear I will serve thee all my days; and of all thou givest me, I will dedicate a tenth to thy immediate service.* Which is as much, as, I cannot preserve my self, nor make my way prosperous, but thou canst enable me to do all things; and if thou wilt vouchsafe so to do, upon this Pillar of thy Promise I will build, in reverence and fear I will serve thee, a tenth I will devote for Charity, Mercy, and Judgment; and nailing my Ear to thy Door Post, I will never change, nor forsake thee. And so well pleasing was this Vow to God, as after, *Gen. 31. 13.* he calls himself the God of Bethel, and minds Jacob of his Pillar and Vow, and *Gen. 33. 1.* He again minds and requires him to go and live in reverential fear upon the Promise, as he had sworn.

21. And now, this I take to be the Oath our Prophet meant; in Spirit fore-seeing what would be the Evangelical Vow, namely, not to vow in our own strength, but as one vile in his own eyes, able of himself to do nothing: and verily if this was not his purpose, he seems to have matched these two Precepts together in a jarring discord, *Be vile in thine own Eyes, yet swear and change not:* But rather in Jacob's way, seeing thou my Friend, my Shepherd, my Lord, hast brought me to death, and hast shewn me that God was there, and I knew it not; and seeing he that delivered me, and promised me to be with me, naked and vile as I am, and that reverential fear is well pleasing to him; I am resolved, upon the strength of his Promise, (through which I shall be able to do all things) to serve him in fear and reverence all the days of my life; and will give him the Tenths of what he gives me back again, that is, unto his little Ones; for who giveth to them in the name of one of his Disciples, giveth unto him.

22. Before



22. Before we examine how this Exposition will agree with our Text, we inquire how it agrees with Gospel Doctrine touching Oaths. First, our Lord ; *I say unto you, Swear not at all ; not by Heaven, nor Earth, nor Jerusalem :* Which is as much as thou swearest by that thing in whole creature, but God knows ; and if thou perform not thy Vows, it shall bear a severe testimony against thee ; *Neither, says he, swear by thy Head, because thou canst not make one hair white or black :* That is, thy Head will witness against thee, that thou vowed'st great performances, and yet knowest, thou art not able to do any thing, not so much as to make one hair to any defect of any sort : *Let your communication be yea, yea ; nay, nay : for what is more, is of sin.* Now this Yea and Nay seems to be a modest purposing to perform a thing proceeding from a sense of our own infirmity ; for Yea, yea, is, I am able, I can : Nay, nay, is, I am not, I cannot : and both together make up this, if God enable me, yea ; if not, nay. This I gather from other Texts, 2 Cor. 1. 17. where the Apostle having appealed to his own and their Consciences, that in sincerity and grace he had preached the Gospel to them, he adjoyns, *When therefore I was thus minded, did I use lightness ? or what I purposed, did I purpose according to the flesh, that with me there should be yea, yea, and nay, nay ? But God is true, our word to you was not Yea and Nay : for Jesus Christ was not preached to you Yea and Nay, but in him was Yea : For all the Promises of God in him, are Yea, and in him Amen.* That is, my preaching the Gospel to you was not in uncertainty, if I can, I will ; but God being true, who commanded me to preach, my words were sure, Yea, and not Nay ; and so are all the Promises of God in Christ ; which fully confirms, Yea is strength, Nay is weakness, and Yea, yea, and Nay, nay, such a mixture of both, as drives away all confidence of performance in that subject where they meet, and consequently in Man, dwelling in Houses of clay. Again, Jam. 4. 13. *Go to, ye that say, To day, or to morrow, we will do thus or so ; whereas ye know not what.*

what will be to morrow : for ye ought to say, if the Lord will, we shall live, and do this or that. But now ye rejoyce in your boasting ; all such rejoycing is evil. And after admonishing rich Men, not to boast in their heaped up merits, and all, to patient waiting upon God, he adjoyns, Chap. 5. 12. *But above all things, my Brethren, swear not, neither by Heaven, Earth, or any other Oath; but let your yea, be yea, and your nay, nay, lest you fall into condemnation.* Which is, do not in the pursuit of your natural and lawful vocation, purpose any thing, but in a reverent submission to the will of God ; and if so in Temporals, much more in Spirituals. And to go further, is pride and a forgetfulness, that in the Lord ye live, move, and have a being ; or, that if he withdraw his breath, ye all vanish. Ye that are rich in your own merit, weep, mourn, and look for a day of slaughter : Ye of the Brethren, be patient, watch for the coming of the Lord : Judg your selves, and not others. Consider the History of *Job*. Above all things beware of being confident in your own strength, resolve upon nothing, but in hopes of the Lord giving strength. Do not say, I will go and hear such or such, and I will hearken and profit, and buy the Truth ; but if the Lord vouchsafe me his Presence, thus will I do. So our Lord, *I am the Vine, ye are the Branches—without me ye can do nothing.* And again, *Paul, I can do all things, through Christ that strengthens me :* That is, without him, nothing ; through him, all things.

23. And this I take to be a Gospel Vow, or rather a humble diffidence in our selves, and a lively hope in Christ, that through him we can do what shall be acceptable to God, brought into the Gospel, in the place of Legal Vows : For seeing the Law answers to the Gospel, line for line, there was not one line in that which hath not his fellow in this ; calling to each in the true harmony of Type and Antitype, Shadow and Essence : And therefore, seeing in the Gospel, [*swear not*] was utterly abolished by our Lord, in his very first Sermon in the Mount, and in the same Crisis the communication

nication by *Yea, yea*, and *Nay, nay* ; brought in, and again confirmed by *St. James* ; it necessarily follows that *Yea* and *Nay* is the Gospel Vow, and to vow further, is of sin. And verily *Jacob's Vow* is so plain a guide in this matter, as there is no need to say more of it ; but by the way, observe, that the Vows of the *Mountain Worshipers* came much nearer to *Christ's Standard* than those of the *Tabernacle* ; in like manner, as also *Marriage* did, and perhaps both upon a like account ; for because of hardness of hearts, *Moses* permitted *Divorce*, and many *Wives* , but from the beginning it was not so. So also because the arm of flesh was heady and stubborn, and Vows co-operated to the breaking thereof, *Moses* permitted them ; but in *Jacob's* day it was not so.

24. And this also I take to be *David's* purpose in our Text, who being one of the first rank of them that prophesied of the Grace to come ; for he saw this, and knew it was revealed for us, and therefore couched the mystery thereof in terms not intelligible to the then Church in general, who were to do, and live ; but reserved for them, who were to purpose, to will, and to do, in the strength of the *Messiah*. And I understand him thus, He that hath a promise and assurance that *Christ* his great Shepherd and Friend will be with him, and keep him in the way, he will again promise in *yea* and *nay*, that he will serve him in fear all the days of his life. He that so doth, and changeth not, adjoyns a right precious link in the chain that draws unto the immovable state.

25. And in further confirmation of this *yr*, the word used by our Prophet, is often ascribed to *Christ*, and he called a *Shepherd* and *Friend* ; and in this very office of Shepherd, as well as King and Prophet, was *David* his Type, as *Psal. 23.*  
1. *The Lord is my yr Shepherd, I shall not want, — in the valley and shadow of death, I will not fear affliction :* and lastly, concludes in a Gospel Vow, *Sure I am, his mercy and goodness will follow me, and I will dwell in his House the extent of days ; or whilst I live.* So *Psal. 80. 1. O Shepherd of Israel, hearken, thou Leader of*  
of



of Joseph like a flock, thou inhabiting the Cherubs, shine forth. So, Eccl. 12. 11. Which are given by the one Shepherd: which best Interpreters say, was Christ, the one Shepherd, who by his Spirit gave the Law and Prophets. So Isa. 40. 11. and 63. 11. Jer. 31. 10. and 49. 29. Ezek. 34. 23. I will set one Shepherd over them, even David, &c. which was Christ; for David was then asleep with his Fathers, and his Sepulchre is with us to this day, Zech. 13. 7. Awake, O Sword, against my Shepherd, against the man, my fellow; smite the Shepherd, and the sheep shall be scattered: which the Evangelists interpret to be Christ and his Apostles. So the Apostle to the Hebrews, Chap. 13. 20. calls Christ, the great Shepherd of the Sheep, through the Blood of the Testament: and seeing he writes to the Hebrews, and from the Hebrew text and phrase, argues to them; we may not question, but that Christ (the end of all Scriptures aim,) was acknowledged by them in that name. Again, 1 Pet. 2. 25. and 5. 4. writ also, as most conclude, to the scattered Hebrews, and there he calls Christ the chief Shepherd, distinguishing him from the sub-ministring Pastors and Teachers in the Church. And besides these, in sundry other Texts, where *רֵךְ* is read Friend (or it may be Shepherd) Christ is manifestly meant. Prov. 17. 17. A Friend, or the Shepherd, loveth in all seasons; and because of  
 \* *רֵךְ* \* straits, a Brother \* shall be born. He that strikes his hand, and promiseth a Promise before his Shepherd, he is a man void of Heart: That is, there is no time, or state in which Christ tenders not his Flock, and because of their straits, he will put on Brother-hood with them in the Seed of Abraham; for he was not ashamed at the name of Brother: but he that strikes a Covenant, making a Promise more than Yea, yea, Nay, nay, is a Man void of a Mind. And in this sense I read *רֵךְ* Chap. 6. 1, 3. and verily, if this, or some such like, be not the sense of these Texts, how will it keep harmony with the usual Exposition of our Text, He swearing to his Friend, and changeth not? or how shall the Laws of mutual

tual Amity be fulfilled, or Commerce upheld? Is not every Bill of Exchange accepted, a striking of hands? and every Sale of Goods without ready Payment, doth it not charge the Seller as one without a Heart? Again,

Prov. 18. 17. *A righteous \* Man is first* \* צדיק *The English*  
*in his own Cause, (or in pleading his* *Version, dath bere para-*  
*Cause, כריבו) but his Friend (his* *phrase*  
*Shepherd, רע) comes and searcheth him;*

that is, Even the righteous Man, in his first pleadings with God, justifies his Ways; but in the Day of the Cross, Christ comes, and searcheth his Heart and Reins. And *vers. 24.*

*The Man of Friends makes himself to be*

*\* bruised or broken, and his Love is closer* \* חורע *from*

*than a Brother; that is, A Friend of* רע *in Hithpa. Most*

*Friends he is, that layeth down his Life*

*for his Friends; no Brother can love*

*like him; a Mother may forget a Son,*

*but this Friend cannot. And besides*

*these, sundry, which to enlarge upon,*

*would too long divert us from the pre-*

*sent occasion; but in general, I say,*

*All such as refer to Suretiship with a*

*Friend, are of this Interpretation. And*

*And whereas some complex with it striking hands with a*

*Stranger, I thereby understand a strange or false Christ; and*

*as the Text usually makes these equal in evil, so I esteem them*

*in this Acceptation, namely, That Covenant with the Lord*

*Jesus further than Yea and Nay, is as dangerous as to stipu-*

*late with a strange Christ; that is, He that knows the true*

*Christ, sees the Beauty of his Holiness, and perceives his Office*

*as our common Advocate and Vouchee before the Father, and*

*that there is none besides, and yet dares stipulate with him in*

*his own strength, mars his Visage, usurps upon his Office,*

*and rebels against his most gracious Proclamation, *Ho every**

*one that thirsteth, — come, buy without Price, Isa. 55. 1. But*

he who discerns not Christ in his perfection, but erring, takes a false Image, sins but in Ignorance; and if he walk faithfully according to his Light, he is under a Promise, God shall even reveal this unto him. And let not any boast, or be high-minded in this matter, for there are many strange Christs abroad; I had well nigh said, No Man can have the true Christ in the Beauty of Holiness, until he himself be vile in his own eyes.

The conclusion is, That legal Oaths, in that Acceptation as this Text has rendred them, never were of greater (no, nor so great) avail, as other such like Services commanded in the Law. And forasmuch as it was left indifferent, to swear, or not to swear, they never were necessary, or a Cause without which the immoveable State could not be obtained: But the *Yea, yea*, and *Nay, nay*, of the Gospel, is so essential to it, as who hath made and kept it in Integrity, cannot miss of that high Calling.

## V E R S. 5.

1. [*Not giving his Money in Usury*] כֶּסֶף He desired, or a desirable thing; וְצָר He bit, or biting Usury. This is the tenth Precept, every way, Letter and Spirit, of great import; for the literal Usurer rends two Commandments out of his Lesson, and spoileth a third: for he covers, and steals, and oft swallows up and murders distressed Families; and which is worse, the great Commandment, *Love thy Neighbour as thy self*, *Do as thou wouldst be done unto*, he crusheth at a grasp. In a word, as Love fulfills, so Usury breaks the whole Law; as is writton, *The Love of Money is the Root of all Evil*. But neither is all that Usury, in common Discourse so called, nor doth it comprise all manner of Usury: for all Oppression for Gain, by the Powerful upon the Poor, by extorting from them, by Might, Deceit, or the like, or for Revenge upon slight Trespasses, is biting Usury; but on the contrary, to let



let out Money upon a Price, is not always Usury, but in many Cases lawful; for he that hath a Stock in Money, and not the capacity of improving it, would by spending upon it, at the end come to poverty. In which Cases it is as lawful to let out Money, as Houses or Lands, especially where the municipal Laws of the Land have regulated the Rent; for God hath committed such Matters to the Regulation of Law-givers, to dispose them to the Profit of both Lender and Borrower. But of this we shall not enlarge, because the ugliness of its Visage appears in the Glass of Nature.

2. The other is Spiritual Usury; namely, when a Man thinks by his Wisdom, Works, or Good, that he profits God, and hopes for an Encrease or Interest, as due to him of right. And verily tho no Man will confess this, yet many use it, (as the Buyer, It is naught, it is naught, yet boasts in his Heart): For whoso thinks he hath by his Righteousness obliged God to encrease his Basket, either in Natural or Spiritual Riches, is an Usurer; or yet, he that upon Adversity, or Losses, or common Calamities, grudges or murmurs that God hath not made a distinction between him, and others more wicked (as he thinks) than himself; or yet, that such as these have Rule, Riches, Honour, and he is despicable, and poor; or confidently prays for, and hopes, that God should go out of the way of his usual Providence, to work Miracles for his sake: Or lastly, if a Man whom God vouchsafeth to give Wisdom, or Riches, or any Blessing unto, and he presumes that God doth this for his Righteousness sake. And amongst these I account the proud Pharisee, *I thank thee, I am not like this Publican, &c.* Also the rich Man, *Thou hast much Goods laid up for many years.* All these, I say, is Usury; and in a like Allegory, as by Whoredom Idolatry is signified, so by Usury, Covetousness, and Love of Riches, are these Evils, for all these are the Branches of one Bitter Root.

3. Now our Lord thus, *It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the*

*Kingdom of Heaven*. Which, I say, chiefly refers to Spiritual Riches; that is, He who hath large Possessions in Legal Merit, and sells them not, cannot pass into the new Birth, or true Rest of God; for these Riches cannot refer to literal Substance: for *Nicodemus* was a rich Man, and yet one of Christ's first Scholars in Regeneration; so *Joseph of Arimathea*, who in his Burial declared his Love for Christ; also the Eunuch of *Queen Candace*, the Church in *Cesar's House*, &c. Besides, this seems to shut *Abraham*, *Isaac*, *David*, *Solomon*, &c. out of the Kingdom of Heaven. And to this the whole Context agrees, for the usual Glosses of this Text were no further, than to assure that worldly Riches are apt to draw the Heart aside, in like manner as Honour, high Birth, or Education, are; and in that sence the Letter admonisheth well to beware of such Temptations, whereof the Love of Money is the Root. Some interpret it, they who put their Trust in Riches; which indeed, if it were applicable to a Spiritual Trusting, were most true and perfect; but no Writing, Memorial, or Experience gives one Example of any who trusted to his worldly Riches in point of Salvation, except *Simon Magus*, and they in that Gall of Bitterness, that suppose Money can purchase a Soul-saving Pardon. But the Character of this young Man answers all those Glosses, for he put no such Trust in his Riches, for in haste he kneeling down, cries out, *Lord, what shall I do to be saved?* Neither did his Wealth withdraw his Affections from heavenly things, for from his Youth he had kept the Commandments, and saith the Text, *Mark 10. 21. Christ loved him.* Which clearly shews, that touching Righteousness by the Law, he was rich, and that from his Trust in them his Lack proceeded; as our Lord told him, *Yet lackest thou one thing, Go and sell all thou hast, give to the Poor, and follow me;* that is, All thy Merit reject, be poor in Spirit, and follow me into Regeneration. Again, the Amazement of the Disciples at Christ's words, *It is easier, &c.* further clear up the Matter, [*Who then can be saved?*]

*saved?*] in which words they could not refer to the Riches of *Nabal*, nor yet of *Abraham*, but clearly to Riches in our sence, namely, in legal Merit, which was in that day the best Evidence for Heaven. And to this also *Peter's* Reply consents, [*We have forsaken all for thee, and what shall we have?*] (which, by the way, were the very words of an Usurer,) which [*all*] could not aim at worldly Riches, because they had none, but had changed a laborious penurious Life for an easy, which never lacked necessary Food or Cloathing. And hence some prophane Spirits reproach the Scripture as nugatory; This [*All*] (say they) was a rotten Boat, and Nets. And indeed his words were slight, if he meant them, or if he did not mean, that for *Christ's* sake they had forsaken all their Righteousness by *Moses*. The sum is, *It is easier for a Camel, &c. than for a Man rich in his own Merits to enter into the Kingdom of the Gospel.*

4. Again, our Lord; *Blessed are the Poor, for theirs is the Kingdom of Heaven: Blessed the Hungry, for they shall be filled, &c. Wo to the Rich, for they have received their Consolation: Wo to the Full, for they shall hunger, &c.* Luke 6. 10. Now compare this with *Mat. 5. 2.* and it is clear, that the Poor and Hungry are spiritually meant; and therefore it were hard to suppose the Rich and Full are only literal. Again, *They that will be rich, fall into Temptation, and many hurtful Lusts, which drown in Perdition: For the Love of Money is the Root of all Evil: Which whilst some have coveted, they have been seduced from the Faith, and pierced through with many Sorrows.* Which is more effectual in Spirit than Letter. *Solomon* thus, *There is one that makes himself rich, and is not; there is another that makes himself poor, and Riches abound: Which is as much as, There is one who would save his Life, and loseth it; and another who would lose his Life, and saveth it. He that hastens to be rich, shall not be innocent.* And sundry Texts to the like purpose. And thus whilst the Word is interpretable in both sences, it cuts as a two-edged Sword, teaching



teaching two Duties in one Precept; for the one doth not interfere with the other, but each mutually interprets the other: And if I mistake not, this is more frequent than they are supposed. For the Spiritual things, signified by Man and Wife, do not disanul the Literal Duties of Wedlock; nor doth Spiritual Whoredom, which is Idolatry, excuse the Sinfulness of Fornication, no more than a Spiritual *Sodom* and *Egypt* deny that that once was, and this yet is in the Letter. So there is a Spiritual *Adam*, *Israelite*, *Jerusalem*, &c. And therefore the Precept, Promise, and Punishment belong to both Spiritual and Literal Obeyers, or Transgressors; and in most Cases more especially to the Literal (yet not always) namely, because the Letter is direct & plain to all, and the other is in a Mystery. Again, what the Letter requires is oft-times manifest to be just in the Glass of Nature, so as none can pretend Ignorance; but the Spiritual sence is oft mistaken, and the Usurer and Adulterer oft do evil, whilst they think they do well.

5. Now this Usury or Covetousness is in respect of the nature of Works, either Legal, or Evangelical: that trusting in such Merit as is gained by the Arm of Flesh; and this hopes for Gain in the Works of its own Spirit, mistaking its own, which lusteth after Vanity, for the Spirit of God, and worketh (as the Apostle calls it) *Spiritual Wickedness in high Places*, into which whilst some boast of the Spirit, have fallen, supposing themselves wise and righteous, until Christ come to try the Spirit, Heart, and Reins. And this usually falls in, when having received a new Talent in Grace, we fall chearfully to the Work, and supposing our Work much better (as indeed it is) than under Legal Services, we presently say with *Peter*, *What shall we (now that we work in Spirit and Grace) have?* greeding after Usury from God, when indeed we ought to put our Talent to the Money-Changers upon his account, and patiently to wait for the encrease: First, knowing that he who runs best, so runs, because God

is with him, and bleſſeth him, and himſelf no better than *Nay, nay.* Secondly, That God alone knows what and when to give. Thirdly, That yet a very little while, and he that is to come will come, and will not tarry beyond the fitneſs of Time, and will reward us both with Principal and Interest. *Well done, thou good and faithful Servant, &c. Thou haſt been faithful over a little, rule thou over ten Cities.*

6. And now this Precept [*Give not thy Money, &c.*] in this Acceptation falls in cloſe with the Link aforeſaid, that is, Having now followed the Captain of our Salvation into Death, forſaking all for him, and acknowledging our ſelves vile, yet love the meanest of his Fold; and laſtly, having his Promiſe, and given our Yea and Nay to him, at the firſt ſetting forth we fall to the Work in great hope and cheerfulness, and as one whoſe Heart is warmed in Love, not doubting to give a good account of our Stewardſhip, hoping with *Micha, I know that the Lord will now bleſs me, ſeeing I have a Levite for my Prieſt*; that is, have the Spirit for my Prieſt, and work in Grace; not yet perceiving, as the Parable hath it, that Chriſt having again ſet us right in the New Covenant, goes into a far Country, not forſaking us, but withdrawing his more immediate Preſence from us, but to prove us, how we can manage our new Talent, and thence teach us, that in our beſt State we are as nothing without him.

7. And now tho this our Confidence is not without cauſe, yet rarely is it free from Spiritual Oſtentation, yet not the old one, which leaned upon fleſhly Confidence, for, together with the Old Man, that periſhed; but another which riſeth up in the New Man, and makes its boaſt of worſhipping in the Spirit, and is but a change from carnal to ſpiritual Wickedneſs and Idolatry. For before we made the Fleſh, and now we make the Spirit Co-partner and Fellow-workman with Chriſt, to effect what lacketh; which again ſtops the willing Rivolets of free Grace, which is incompatible with a Helper; for if it give not ſimply upon the account of  
its

its sole Goodness, no respect had to any other Workman or Work, it loseth both Name and Nature: for as Infiniteness is not infinite, if it have an end; so neither can Grace be Grace, if it have any respect to another's Work or Merit. Not that now the Faculties of the Mind ought to rest, or Working is ceased; but verily the Soul, Body, and Spirit ought now to labour more abundantly, because until this was known, they could not labour in pure Grace, which is the Harvest; for unless the Reaper doth labour much, and not in Merit, the Garners cannot be filled with pure Wheat. And therefore Satan taking advantage of the Spirit of Man lusting to Pride, set forth an Imp of Antichrist in the appearance of a Spirit of Light, which joining it self to the Spirit of Man, enlightnied, as was said, seeks to persuade it, it is the Spirit of God; and like as the false Spirit deceived *Ahab*, beguiles the Soul of its encrease in Grace, and pure Religion, save only as Grace (that it may appear gracious) steals in, here a little, and there a little, in those Periods when least expected; for sense of Infirmary, and Breach of Spirit, are the Opportunities of Grace.

8. And now when Christ comes to prove all by Fire, it proceeds much in the manner of our former Warfare, but, as I may say, in a reverted Order, as *Peter's* Crucifying was the reverse of our Lord's, his Feet upwards, of which Christ solemnly admonished him, *John 21. 19. Follow thou me*, and we may presume was written for our Instruction. And in such Order our first and second Trials differ: For in the first, carnal Confidence was smitten down, and a way opened to exalt the Spirit; and in this, we wrestle against Principalities, and Wickedness in Heavenly Places: Then Satan's Interest was, to uphold Vows, Merit in *Touch not, taste not, &c.* to persuade that the Spirit was a meer *Chymera*, or Sound, only heard in deluded Ears; and now he cries up the Spirit, as all pure and perfect, that it doth not, nay, cannot lust after Envy, upright in all its ways, and no Word, or Work,  
or



or Way holy or acceptable, without it be its simple Act; and so the Reason, Sense, and Body are esteemed vile things, and the Service odious to God. And thus Satan wrests to every extreme our Minds, and Christ in his Bounty so defeats this old Serpent, the Deceiver, as in the first Warfare presumptuous Flesh is beaten down, and under the Gospel, the Spirit apt to be puffed up, is humbled; that all things both in Heaven and Earth, in Soul and Body, might bow to the exalted Name of Christ; yea, that every thing which is proud, or exalts it self, may be brought down; and that he that glories, may find nothing to glory in save Christ alone; and lastly, that the Spirit (upheld in its Humiliation by the Spirit of the high-exalted Name) may uphold the Body, and the Body minister to the Soul, until it become a fit Temple for the holy Spirit to dwell in; and that Christ at his coming may find us perfect in Soul, in Body, and in Spirit.

9. And lest some might take it amiss, that now in our Gospel-day, the Worship whereof consists in Spirit and Truth, we should speak of a Warfare against the Spirit, and of an acceptable Service from the Body, I shall explain my self a little further. First, I say, our Lord doth not teach, that this Worship is of Spirit only, but Spirit and Truth; and against them united there is no Law. For this [*In Spirit and Truth*] implies a Worship where the very Spirit of Truth is present, and assisting the Spirit of Man, and helping its Infirmities; which Spirit also dwelleth in us, and is that which raiseth up Christ, and also that quickens our mortal Bodies; and therefore to subdue this Spirit, were to reject God, and Good, in as deep Rebellion and Blasphemy as the Angels reserved to Blackness and Darkness ever did. But there are two other Spirits; one of God, and yet is not his very immediate Spirit aforesaid, of which the beloved Apostle thus: *Believe not every Spirit, but try the Spirits, if they are of God: for many false Prophets, (and consequently Spirits) are gone forth.* Hereby we know that Spirit which is of God,

the Spirit that confesseth Christ is come in the Flesh, is of God: That Spirit which confesseth not so, is not of God, but of Antichrist. Whence observe two Spirits, one of God, another not of him. Secondly, Consider that Confession which distinguisheth these Spirits, namely, *Christ in the Flesh*; which cannot be meant of an historical Confession, because also confessing must have had that Spirit of God, and verily it is incompatible with the outward Profession, to deny the History as far as concerns Flesh and Blood; nor amongst those various Delusions touching his Nature which went abroad, few or none held that Opinion. Again, the Spirit which denies this, is the Spirit of Antichrist. Now Antichrist doth not deny Christ in the Flesh, but rather supposeth that he is extant, as Flesh, in the Bread to this day. And lastly, to make this the Character, were to make Antichrist a Pagan, which he is not, but rather the Spirit, which historically confesseth both God and Christ, and sets up it self against them. And this is that Spirit, which in this Warfare ought to be made to bow the Knee. And forasmuch as the Apostle affirms, that this Spirit is of Antichrist, the Man of Sin, and Son of Perdition: the best way to discern it, is to apply to a fuller description of them: *2 Thess. 2. 4. Who opposeth God, and exalteth himself above all called God, or that is worshipped: So that he sitteth in the Temple of God, shewing himself, that he is God.* And now this must be a Spiritual Wickedness set in high Places, usurping Authority in the Temple of God; which Temple we are, and the Spirit (i. e. of God) dwelleth in it, *1 Cor. 3. 16.* And again, *Chap. 6. 19. Your Body is the Temple of the Holy Ghost in you, which ye have of God; and ye are not your own, for ye are bought with a Price: Wherefore glorify God in your Body, and in your Spirit, which are God's.* And now I ask, what this which is spiritual Wickedness can be, but the Spirit of Man lusting after Evil, deluded by the Spirit of Satan, whose first and original Crime was to make himself equal with God, and shall again once more shew his foolish Pride, as in the

the description of Antichrist is further shewn, *Ibid. vers. 9.* *Whose Coming is after the working of Satan, with all Power and lying Wonders, and with all deceivableness of Unrighteousness, in them who perish, because they received not the Love of the Truth, that they might be saved. And for this Cause God gave them up to strong Delusions, that they should believe a Lie; and that they might be damned, who believed not the Truth, but had pleasure in Unrighteousness.* And besides this Text, the holy Writers give sundry Admonitions to beware of the Pride and Deceitfulness of our own Spirits: *Jam. 4. 5.* *Do you think the Scripture saith in vain, The Spirit which dwelleth in you, lusteth to Envy?* Which is a double Proof: First, as from *James*; secondly, as another Scripture cited by him, tho perhaps we find it not. *So, our Lord, Ye know not what Spirit ye are of. 1 Tim. 4. 1.* *In the latter times shall come seducing Spirits, and Doctrine of Devils.* *2 Cor. 7. 1.* *Let us cleanse our selves from all Filthiness of the Flesh, and of the Spirit, perfecting Holiness in the Fear of God.* *Mal. 2. 15.* *Therefore take ye heed to your Spirits, and let none deal treacherously with the Wife of his Youth; (see also ver. 16.)* Where the Spirit refers to the Man, or Spirit of Teaching, and the Wife to Obedience, (as in the Allegory afore-mentioned) and from the Context is as much as, *The Spirit and Wife are one Flesh, and to the end they may bring forth Seed (or Children) to God;* and therefore let the Spirit beware it deal not perfidiously with the chaste Form of Obedience, that is, go a whoring after strange Forms. So as a Man's Spirit is (as his Heart) deceitful, setting up spiritual Wickedness in high Places, and dresseth them in so specious Forms of Light, as who can find them out? For doubtless, to discern its workings from those of the Holy Spirit, is (me judging) above measure difficult; and few or none, who do not sometimes mistake that for this. And therefore we ought to take heed to our Spirits, and above all, to supplicate the Father of Spirits, (whom foul Spirits obey)



that himself would watch over them. For in vain do the Watchmen make, if the Lord do not keep the City.

And now this, I say, is the Spiritual Wickedness, which in this Warfare we are to contend against; but yet are not to expect it now in that great and terrible manner as here it is described, because he here speaks of it, as it shall appear in the day of Christ's coming to take vengeance of the Man of Sin, then to be revealed; and also as it shall fall upon the Universal Church of God in the full Spirit and Strength of this Delusion. And therefore he (*vers. 2.*) bids them not be shaken in Mind, or troubled, as if the Day of Christ were at hand, (of which more by and by) which I take it is the same spoken of, *Rev. chap. 19, 20* touching the Battel of Gog, and Destruction of the false Prophet, the Spirit of Delusion, working the Signs and lying Wonders mentioned by *Paul, Vers. 9, &c.* But that we speak of, is, as it doth fall upon particular Saints and Churches, according to the measure of the Spirit of Delusion, as it is already come; for in early days it set forth, as is written, *1 John 4. 3. 2 Thess. 2. 7.* Whereof ye have heard that it should come, and even now already it is in the World. But of this universal we shall add no more, save that the particular works in the same express manner, but in all respects in a much fainter measure. If there was there a falling away first, a shaking in Mind, and revelation of the Son of Perdition; so here also must be, as it were a little Wheel within a great Wheel. For as in the day of the Law, many Sons of Israel, *David, Solomon, Isay, Joel, &c.* had a prospect of the abolishment thereof, nakedness of Sacrifices, and felt some Throws of the Cross unto Regeneration, and some tastes of the sweetness of Grace, and yet could not become perfect in either, nor liable to the Temptations thereof in their full strength, until the day of those things came in power: So in our Gospel-day, many have a prospect

of this Day, and a sense of the Glory, Workings, and Temptations thereof, in their (as I may say) little Wheel.

11. Now to come to the particular Trial, I say, it consisteth, as that of the Cross did, in many smaller Bickerings and Assaults, but is determined in an universal deciding Battle, which happens not until the Soul comes near to the measure of Perfection it can in this Life attain: for as the great Day of Christ's Victory over Gog and Magog was before the general Consummation but a short space; so is this in the particular. And to this *John* seems to allude, 1 *John* 2. 18. *Little Children, it is the last time: and as ye have heard, Antichrist shall come. Even now are there many Antichrists, whereby we know it is the last time.* Not hereby signifying, that the last and great Antichristian Day and Trial, or last Time, was then come; for not only he himself shews in the Revelation, that that Day was far off, but *Paul* also, *Be ye not shaken, as if the Day of Christ were at hand.* And therefore here he must refer to some particular Church, or Saints, who were near to this particular Trial, which in reference to them was the last time.

And to begin with the smaller Onsets, I say, Christ having made us once more right in his sight, he departs into a far Country, leaving us to the managing of the New Covenant on part. In which the Spirit of Man, having received Rule over the Arm of Flesh, broken and vile in it self, and verily a Commission to be chief Priest, in offering all Sacrifices of Prayer, Confession, and Praises, and also to work in free Grace, it sets forth in great Zeal and Jollity, resolving in Faithfulness, as far as it knows its own Mind, to keep its Yea and Nay, little suspecting that the Seed of Antichristianism is in it, brooding, and ready to break forth; yea, and by the assistance of Satan shall be able to bring it into a more wretched Captivity than that  
of:

of *Babylonish Superstition* was, if its Lord do not return in due time to rescue it. For now the Soul being a little puffed up with its high Privileges, and the Spirit apt to lust after Vanity, Satan takes his advantage; for when we think we stand fastest, we are in greater danger of slipping, than when we are under sense of Infirmary; for he that thinks he walks sure, seeks not for further support, but who fears he may fall, seeks one upon whom he safely leans. And therefore never was more need of regenerated Fear [*Jara*] than now. But it being in this State very faint, Satan, who still applies to them he tempts in such Delusions as they are most prone to be ensnared in, and therefore setting forth his Antichristian Brat in the form of pure Piety, it extolls the excellencies of the Spirit: No Sacrifice is acceptable without thee; thou art not like that poor legal Soul, that hungers, and eats Husks greedily, and yet cannot be satisfied; but thou canst preach, and pray, and give praise, hear, read, and interpret in Spirit. And now perhaps this is in a good measure true, and by giving the Glory to God, saying, It is so, because thou art with me, and keepest me; the Temptation will slide off without much harm: But if upon this the Spirit begin to think better of it self, then hath Satan laid a Foundation upon which he will build. *Be not therefore high-minded, but fear.* Next, he will set it upon a Pinacle of the Temple; See, says he, thou art above Ordinances, and Forms; the Holy City, and Publick Assemblies are under thy Feet; be assured, God loves thee so well, as he hath set a sure Guard upon thee, to keep thee from all Evil; the Sun by day, nor Moon by night, the Noon-day Pestilence, nor Midnight-Arrow shall harm thee; if thou shouldest fall, thou canst not be bruised; if thou shouldest chance to slip, and sin, God will not see any Sin in thee. And now if thou answer, Tho all thy words were true, yet can I not take thy Counsel,



Counsel, I dare not tempt the Lord my God, I dare not break my Yea and Nay ; as far as my God will be with me, and help me, so far will I eschew all Sin, and appearance of Evil : then shall it go well with thee indeed. But if these Delusions make any dint upon thee, as it is deep and wide, so shall thy Loss be ; that is, If thou slight them that legally fear, if thou thinkest meanly of the least Ordinance, if thou nibble at Sin, because Grace abounds ; surely thy Enemy hath got a great Victory over thee ; and, which is worse, he hath so blinded thine Eyes, that thou criest, Victory, victory, growest supine, and boasts of thy new-gained Wisdom, in that it hath shaken off so many needless Signs, Forms, and Criticisms, which were useless Incumbrances to thee. And verily, if thy Friend awake thee not, thou, whilst thou promisest thy self Liberty, art the Servant of Corruption, 2 *Pet.* 2. 19. and thy latter end worse than the beginning.

And next follows Usury, the Soul boasting of the Spirit, and its Works in Grace, to a rejection of what it thinks is useless and superstitious ; it now looking upon it self as pure in Spirit, and rich in Grace, it asks, with *Peter*, *I have forsaken all for thee, and what shall I have?* In which Christ's Answer to *Peter* is our best Directory ; namely, Inasmuch as thou hast followed me into Regeneration, thou shalt not lose thy Reward ; but when I sit on my Throne, sitting Thrones shall also be prepared for thee, and over many things thou shalt judg ; but the hundred-fold Reward, the everlasting immoveable State, is not yet ready ; thou must first forsake Father and Mother, Wisdom and Understanding, Wife and Children, Obedience, tho in Regeneration, and Fruits begot by thee (the humane Spirit) upon it ; thou must esteem them too slight to expect Usury upon them : And in a word, all thy acquired Substance thou must but enjoy as if

if it were not. Thou, O Spirit, thinkest thy self first, but thou must be last, and the last first. There is an empty Innocence which comes last, and yet will be in Glory before thee.

And to this our Lord adjoins the Parable of the Labourers in the Vineyard, shewing, that neither long Labour, nor bearing the heat of the Day, nor repining at our short Pay, will obtain Interest-Money; but that must at the length come through free Grace, giving to all where none have merited. And if we can thus work, and be content with our Penny, driving away Usury as well as Sloth, and patiently wait until he see fit to reward us with his precious Gifts, then all shall do well with us. But if we say, Our Service is faithful, our Ways right, and our Works in Grace; we are in favour with God, so as he hath already given us Wisdom and Knowledg above our Teachers; we hope before long to have the Gift of Prophecy, of Healing, of Miracles, of Interpretation (for so vain is this Spirit of Man, as to these things it dare aspire) and boastingly call our own Spirits the Spirit of God, when indeed it is the Spirit of Man, led by the Spirit of Antichrist, who always pretends to Prophecy and Miracles, and verily in the universal Warfare shall obtain them, to the deceiving of many, *Revel. 19. 20.* And tho in the particular it hath not so far attained as yet, yet hath it often pretended to such things, a Dream, a Vision, a Prodigy, which it interprets, and thinks God is obliged to make its words good. And of the same Spirit and Leaven they are, who by their Prayers hope to prevail, or rather to charm God to do Miracles on their behalf, whose Faith is Presumption, their Prayers Charms, and their Religion spiritually Drunkenness.

And

And now when Satan hath brought the Spirit to this pass, it resolves to give one Push more for the Dominion, *Come, let us slay the Heir, and the Inheritance shall be Ours*; For now the Spirit of Antichrist claims all Dominion to it self, *exalting it self above all called God, and as God, sitteth in the Temple of God, (the Body)* denying, in substance, *That Christ is come in the Flesh*, or hath any Right there; but counts it its Slave, and Reason, and all things besides it self, Unclean and Rejected things; *And now shall this Wicked One fill the measure of its Iniquity, and be revealed; and the Lord shall consume it with the Spirit of his Mouth, and destroy it with the Brightness of his Coming.*

12. And now the Great Trial draws near; Where first Observe, That in the Pequeerings afore said, we have alwayes stated the Case in the Extreame; That is, when the Soul resists the Temptation as it ought, according to the Example of Christ, (*Who was tempted in all things like unto us, but without sin*) which whilst we imitate, tho in sin, this Trial will end in few throws, rather Rebukes of Love than Anger: But on the contrary, as we represent it, Overcome by the Tempter, it oft perisheth by the way, or, at the best, is but *saved as a Brand pluck'd out of the Fire*; and these are rare Cases, and most usually the Lot is cast between both, in various degrees, and still according to the measure of faithfulness, or of failing, so the ease or difficulty of the trial; and in this mediocraty, in the ensuing, we represent it; that is, as in part faithful to its *Yea* and *Nay*, in part overcome by Antichristian Pride.

13. And things come to this pass, Christ, who like the true Shepherd, *loves the Sheep, and will not loose a Hoof of what was given him*, returns in the nick of Time, (long before foreseen and decreed) and demands an account of the improvement of his new lent Talent, bringing that Fire with him whereby he will try every mans Work; and forasmuch as the trial by Fire, sometime hinted at by the Apostles, is



the same with this, it behoves that we first take our Measures from 1 Pet. 4. 12. *Beloved, think it not strange, touching the Fiery Trial, which is to try you, as if some strange thing happened unto you; but rejoyce, inasmuch as ye are made partakers of Christs Sufferings, that when his Glory shall be revealed, ye may be glad with exceeding Joy.*

Whence it appears, *First*, That this Trial is a common thing, and none exempted.

*Secondly*, That even our Lord did partake with us therein; That is, tho he Suffered but once for all, yet in that once he suffered all that his Members suffer at many times.

*Thirdly*, To rejoyce in it, because thence exceeding Joy shall accrue to us, when He shall so appear.

*Fourthly*, From *vers.* 14. We must then be reproached for Christ, *Who shall be evil-spoken by them, (i.e. Antichrists) but glorified on our part.*

*Lastly, Vers.* 19. That now it behoves, *We commit the keeping our Souls unto God, who created them, and is faithful.*

Again, besides what Paul teacheth of the Universal Day, (of which before) again thus, 1 Cor. 3. 10. *I have laid the Foundation, [namely Christ,] ----- and other Foundation can no man lay, than that is laid. Now if any man Build upon this Foundation, Gold, Silver, Pretious-Stones, Wood, Hay, Stubble; every mans Work shall be made manifest, for the Day shall declare it, because it shall be revealed by Fire, and the Fire shall try every mans Work of what sort it is; If any mans Work abide, which he hath built thereupon, he shall receive a Reward, if any mans Work be burnt, he shall suffer Loss, but he himself shall be Saved, yet so as by Fire. Know ye not thae ye are the Temple of God, and the Spirit of God dwelleth in you. See unto vers. 22. And now, whereas before all Saints, now all Works must pass this Trial.*

2. This Trial is that whereby our Bodies are made Pure Temples to the Spirit of God, namely, *That which confesseth Christ to be come in the Flesh, and that the Dominion thereof be-  
longs*

longs to him. Verſ. 17. *If any man, [ i. e. the Man of Sin. ] corrupt this Temple, him ſhall God deſtroy with the Spirit of his Mouth.* 18. *Let no man deceive himſelf; If any man think himſelf Wiſe, in the Wiſdom of his own Spirit, let him be a Fool, that he may be Wiſe in the Spirit of God.*

14. Next, let us obſerve, how in a gradation the Apoſtle proceeds from things which beſt abide the Fire, to them that leaſt abide it, which in an Allegory aludes to ſuch Works built upon the Sure Foundation, as will beſt and worſt abide, or live in the everlaſting Fires of *Hulam*. But not to enlarge upon the particulars of the Allegory; Firſt, Becauſe it would be too long. Secondly, Becauſe Conjectures are the beſt Evidence; I ſhall briefly hint at ſome, from ſundry Texts. *Gold*, ( which abides the Fire without any loſs ) ſeemes to refer to Works wrought in Spirit and Love, or rather Spirit of Love; and next Faith, which ſeeing from one manifeſt Text, it is the bearer of that Shield which can quench all the fiery darts of Satan, we may not doubt ( our own experience witneſſing ) that its Work's not unſtable in the Heavenly Flames. Next, *Silver* paſſeth not the Fire without ſome loſs, yet looſeth not by its Trial, becauſe what it fails in matter of quantity, it gains in quality, *i. e.* Purity. Now Silver is that we are forbidden to give in Uſury, therefore muſt be ſomething which we are apt to put forth to that purpoſe, and in that ſeemes to agree well with Workes of Obedience, according to the true Rule or Form; and ſaith our Prophet, *Pſal. 12. 7. Thy words, are pure words, O Lord, like Silver, tried ſeven times in a Furnace of Earth:* Now this Word is the true Rule and Form of ſound Obedience, and tho through the vanity of our Hearts, ſuch Works we are apt to abuſe to Uſury, yet may we affirm, that ſuch Works, built upon the Right Foundation, in the Spirit of Love, are like Apples of Gold in Pictures of Silver, for that rare quality pure Love hath, as it cannot work for Uſury or Reward, but only to

please its Beloved. *David*, again thus, *Psal. 66. 10. Thou O God, hast proved us, thou hast tried us as Silver is tried. ----- We came through Water and through Fire* (through Baptism into the Death of the Cross, and through the Fiery Tryal) *and thou hast brought us into an overflowing place.* Whence appears, That *David*, and the Patriarchs also, had some throws of the Fiery Trial, as well as the former Warfare, and that Humane Spirit as well as Arm of Flesh ought to be subdued to Christ. Next, *Precious Stones*, of which I have little to say, for how far they will abide the Natural Fire, I find not, but probably, some more, some less; They were used as deckings in Holy Things; and also the Great Harlot gloried in them, so that they seem such embelishments as shine forth both in Christ and in Antichrist. The *Brest-plate of Judgement* was adorned with them, according to the twelve Tribes (also the twelve Foundations of the Heavenly *Jerusalem*) which wrought in rows, became the Frontispice of the Purse where the *Urim* and *Thummim* lay, by which the High Priest received Oracles, and therefore *Precious Stones* may refer to Prophecy, Vision, gift of Tongues, Knowledge in Spirit, as they are from God, and also to these in the Spirit of Antichrist; but these must be melted down and cease, when Charity shall abide. *2 Cor. 13. 8. Wood*, is easily consumed, but is the common fuel, which, rightly disposed by Men, is so useful, as without it Man can scarcely and neatly subsist; and so ought our Sacrifices and Performances to Burn; to Cherish, to Vanish in Smoak; and all we may hope for is, that God will accept them as a sweet favour. Next *Hay* and *Stubble* is most combustible, and burnt or not burnt, useful for nothing, and may refer to works in Antichristian Pride and gross Usury.

15. But some may say, What is this Fire, how shall I know and find it? To which I answer, The last *Query* is not needful, for it will find thee in due season; and it is enough that thou give it free course; for as the Spirit, so  
may



may it be quenched. And for the first *Query*, It is (as in my dimn Glass it appears) not far distant from the Spirit, *John's* Testimony of Christ was, *He shall Baptize with the Holy Ghost and with Fire*. That is through the Holy Ghost he communicates Gifts unto Men, whereby they may work, and by the Fires he consumes the Chaff and Stubble which grow up with those Works, and yet both, as it were but one Spirit, exercising two Offices, and know it thou mayest thus ;

If any thing move thee in Meekness, Gentleness, Love, Joy, &c. to Duties, and raiseth thee up to good performance, that call thou the Holy Spirit ; and if any spiritual searching any trying of Heart and Reins ensue, examine if thou hast done all in Integrity, without Usury, Pride, or Hypocrisy, and burns down or destroys all wrought upon that account as Chaff and Stubble, and leaves such a remorse and grating in thee as will make thee afraid to offend again in the like kind : Know that this is the heavenly Fire, first nibbling at the Heel, and after will bruise the Head of thy lusting Spirit ; So marest that that gently treads upon any thing which bears the Image of thy Creator, or is Meek, Merciful and Humble ; and yet with Feet of burning Brags, tramples upon Pride, Usury, Lustings ; Call it this trying Fire. As for Example, one for many ; The Spirit saith, *Give Alms, or Pray*, and so thou dost, but after an Examiner comes ; Was this in Sincerity, didst thou not *Give or Pray* for Gain, or for vain Glory, Pride, &c. and before thine eyes spares what thou hast wrought in Gold, purifies thy Silver, and consumes thy Hay and Stubble ; this, I say, is the fruit of the Fire of God ; which thus, by the fence of thy loss, and after regret, not only consumes thy Work, but by degrees undermines those Principles, from whence this Building with vain Mortar proceeds, and establisheth those Works which shall live in the everlasting Fires of *Hulam*.

16. And now these things permitted, we proceed to the Critical Trial, to which, because the Last Days are yet far off, even every one, though newly Regenerated, cannot set their Seals to; yet for some particular Assaults, may have some prospect thereof. Now I say, when the Spirit of Antichrist hath prevailed in any Believer, building upon the Right Foundation, as far as the fore-known Decree had allowed to it bounds [ *Hitherto and no further* ] Christ comes to re-visit his Heritage, and not in the company of Fishermen, as poor and despised, but in great Glory, and companies of Angels, like Refiners Fire, and calling to the Soul for an account of its Stewardship. This, saith he, was my Promise, *I will be with thee, and keep thee*, which I have performed; for tho I withdrew from thee, yet my Grace, which was sufficient for thee, I left with thee, also my Cloud by Day, and Fire by Night, I sent before thee; What could I have done more to my Vineyard than I have done? And now how hast thou performed thy *Yea* and *Nay*? To which the Soul must reply, according as the Spirit of Antichrist hath obtained less or more Dominion, and where that is much, it boasts; All that thou hast required I have done, but whatsoever it be, all its works must be brought to the Trial. And tho Antichrist, knowing his time is short, rage and bustles, In thy Name we have Wrought, Preached, Prophesied, done Miracles, his Answer shall be, I know thee not, nor none of thine; and so all Works which are of him, or of Pride, or Lust, or Usury, shall fall as stubble before the consuming Fire; and that which the Soul esteemed a fair heap of lasting Treasure, is brought to a small Remnant, or perhaps to Nothing, but all perished, as *Babylon* did, in one hour, and *Job's* sad Messengers come one in the heels of another; thy Plowing is at an end, nothing left but Burnt-offerings and Sacrifices, Fire from Heaven hath consumed them; all thy Camels, ( by Interpretation, Retributions, or Recompensations ) the Superstitious *Chaldean* have carried away

away; thy Sons and thy Daughters supinely Banqueting in the House of thy First-born, the Wind from the Wilderness, (or the Spirit from the Word) מרדח smote the House, and it fell upon the young men, and they are dead, and we alone, of all thy Servants are escaped to tell thee. And now if the Soul, with Job, fall down to the Ground and worship, *Naked I came, naked I go, the Lord gave, the Lord hath taken away, and blessed is his Name, and so not sin, nor charge God foolishly, [ the Heb. is, not give to God a tasteless thing ]* all its Sorrow shall be turned into Joy, and God shall reward it double.

17. But Job being a man of *Thummim*, raised up by God in the perfection of Patience to the end he might be an Example for us to follow (read and consider *Jam. 5.* unto 12. which refer to this Trial) [ *Go howl ye Usurers, &c.* ] he yet saw fit to bring further Trials upon him, for his Body, tho he had kept it as the *Temple of the Holy Ghost*, was smit with *Leprosie, from the Soal of his Foot to the Crown*; And lastly, his Wife set her self against him, *Wilt thou still retain thy Thummim, thy Perfection, by Consumption,* Give a \* *Blessing* to God, in thine own actual Righteousness and Merit, and so make thy Peace and Die. Yet could not *this*, nor his three *Miserable Comforters*, provoke him to sin in his Lips. Again we find here Satan, a great promoter of Job's Misery, *Touch him but, and he will forsake his Thummim, and Bless thee to thy Face.* And again, *Touch but his skin, &c.* and all to the end he might either provoke him to Bless God in his own Righteousness, or to make him Murmure and offend God in his Tongue; and doubtless so Satan will do with all who, with Job, keep their Integrity [ *Thummim* ] and are jealous over their own Hearts and Ways, as he was over his Sons, lest they should work in Merit, (but sure it is not so in the other extream, namely where the Son of Perdition hath prevailed, to the obtaining the destruction he

\* כרר Some read, [Curse] as the Engl. but the Heb. will not bear it.



he sought. And here we are warned how it behoves all in this day to beware of these Evils Satan sought to plunge *Job* into as most desprate; namely not to *Bless* God in *Usury* or boasting with some Gift of our own, &c. Nor lastly, Not to murmur, repine or distrust God. But forasmuch as *Job* fate down in Aihes, and cursed his day, *Chap. 3. 1.* It is manifest he was under great Consternation and Confusion, and so must all others be, even trembling with *Isaac*, and apt to murmur with *Esau*, *Hast thou not one Blessing for me? Have I now followed thee long, and endured much, and hast thou forgot to be gracious?*

18. And now Satan knowing this is his last opportunity, bestirs himself to draw this Dispondency into Dispair and Rebellion, and to that end sets before the Soul its former faithfulness; Thy complaints, saith he are just, an austere Master thou hast served, in a long Pilgrimage, and what could have done more to please than thou hast; Out of the pleasant enjoyments of the World he called thee, in the prime of thy Youth, and thou followedst him into a howling Wilderness: Next, He gave thee a severe Law, and after thou hadst in painful Labour and Sweat paid him the purest Sacrifice thou wast able, all was rejected, for no other reason but because they were thine own, and now having quit all thy Wages due for them, thou upon pleasing hopes of a New Covenant nailedst thine Ear to his Post, and didest cast thy self upon his Grace and Bounty, and yet new Sorrows seize upon thee, and all (as thy Case now stands) thou art like to reap is, the Labour for thy pains. And then, setting it upon a high Mountain, surely, saies he, If thou hadst chosen me thy Master, thou hadst had a more pleasant Service, and bountiful Master, and then shewing it all the vain Glory of the World, all these, saith he, are at my disposal, and if thou wilt yet Serve and Worship me, I will give thee a large and Princely Portion therein, and more also if thou ask it, I will enhance thy Desires to utmost content and pleasure,

pleasure. [Let not.] That word *Pleasure* grate in thy Ears, *Sin*, as if Perdition follows it. I mean *Lawful Pleasure*, for I will not give thee upon conditions, only accept and temper my Gifts with Love, or Charity, or Justice as thou wilt; for I will require no account of the abundance I give thee, for many of my servants have built Monasteries, Almshouses, and Hospitals. But again consider, how often thou hast begged of thy Master, with tears, and gone away empty, and what was it that thou didest ask, was it not to do him better service? Thou askedst Wisdom, and if he had granted, was it not in thy heart to set forth his Goodness and Praise. If he had given thee the Gifts of Prophecy, wouldest thou not have prophesied in his Name, and to his People, as to his Glory the Prophets of old did? If the Gift of Tongues, I know thou wouldest have expounded Law and Prophets, Gospel and Epistles, to the honour and good of his Kingdom, and encrease and fealty of his Subjects; If he had set thee among Princes and Magistrates, wouldest thou not have done Justice and Mercy, and pleaded the Cause of the Fatherless, Widow, Poor, and Oppressed? Hast thou not often beseeched him to enable thee to walk more closely and holily with him, than formerly thou hast done? How often hast thou desired to draw near unto him upon his promise, that he would draw near to thee? and yet he sets himself afar off from thee. He hath told thee, *If thou believe in me, and ask in my Name, all shall be granted*; and hast thou not both believed, and asked, and yet hast not received? but thy answer was, *Thou askest, and hast not, because thou askest to bestow upon thy Lust*. Is not this thy case, Knock without him, and none will open; seek him to knock for thee, and he hideth himself? What therefore canst thou do more to this Master, than thou hast already done? yet what evidence hast thou got, or what evidence hast thou that thy Works are accepted? Why therefore dost thou spend thy time and self

for nothing? Break off this sullen obscure Life, take a little ease before thou go hence, and vanish into lost Air? Hast not thou Parts and Gifts to make thee eminent among Men? Art not thou as able to stand before Princes, as many others, who by a blameless compliance have gotten great Honour and Riches? Be not therefore wise or righteous too much; why wilt thou make thy self desolate? Leave therefore this simpering Life, and trie but my Service, and the Riches and Pleasures of the World shall be thine, which thou mayest use as thou pleasest; none shall say, why art thou good? why prodigal? why hoardest thou up? why hast thou done thus? And now, I say, if in this great Temptation the Soul stand fast, it shall shortly tread down Satan under its Feet.

19. And tho to answer Satan with our Lord, *Thou shalt worship the Lord thy God, and him only, &c.* is the sovereign Cordial of all, yet seeing for our further Instruction the holy Writers have enlarged further, it behoves we enquire into their teachings. St. James thus, Chap. 5. 8. *Be patient, Brethren, until the coming of the Lord.--- Be patient; stablish your Hearts; for the coming of the Lord draws nigh. Ver. 10. Take the Prophets who have spoken in the Name of the Lord, for an example of suffering Affliction, and of Patience. Behold, we count them happy who endure. Ye have heard of the Patience of Job, and have seen the end of the Lord; that he is pitiful, and of tender Mercy. But above all things swear not, &c.* Whence it is manifest, that Patience in this Crisis is a strong Fortress, and Job's Patience and Example particularly recommended; and above all things pernicious to swear in our own strength: Thirdly, not to murmur; *He gave, he hath taken, blessed be his Name.* Fourthly, not to offend in words. It also is of moment to observe at what the advice of Job's Friend tended, and what he more righteously defended; for their Plea still was, that the Innocent and Righteous were never cut off, and therefore Job was deep in Sin, Self-



Self-confidence, &c. His Answer was, that he was as righteous as they; and therefore boasted much of his Righteousness in *Tummim*, I cannot, says he, depart from it; yet defending it was God's just Prerogative to afflict the Righteous as he pleased, and yet to suffer the Tents of the Robbers to flourish; but the end of these are miserable, and those full of happiness. And therefore sometimes he desires God not to spare, *Job* 6. 9, 10. as if he would say, Tread hard, for nothing in me that is good wilt thou harm; but the evil, which makes me unripe for thy Mercy, thou wilt consume. And doubtless in this to conform to him is acceptable, that is, still holding his Faith, *I know my Redeemer liveth*, *Job* 19. 25.

20. Another Example we have from the Prophet *David*, *Psal.* 77. 2. *In my Straits I sought the Lord, my hands failed, (or were poured forth) and ceased not; my Soul refused consolation. I remembered God, and I tumultuated; I meditated, and my Spirit fainted. Thou heldest mine eyes waking, I was shaken, and I spake not. I considered the ancient days of Mountain-Worship, and the Tears or Changes of the Gospel-Ages to come. I remember in the Song, [in former] Darknes, in my Heart I did contemplate, and my Spirit made diligent search. Will the Lord cast off in the hidden Age? Will he be bountiful no more? Is his Mercy clean gone for ever? his Sayings to generation and generation quite failed? Hath God forgot to be merciful? Hath he in anger shut up his Mercies? Then said I, This is my Infirmary, these are the changes of the right-hand of the Most High. I called the Works of Jah (i. e. Christ,) to mind; for thy marvellous Works from the ancient times I will remember. --- Who is so great a God as our God! With thine Arms thou hast redeemed, &c.* Which gives yet further light how we may fortify and ease our minds in this state, namely, to consider all former experiences of God's gracious dealing with us under the Law and Gospel, and other particular Trials, and thence argue, Did God call us in our

Natural State, and save us in our Legal Warfare, and will he now cast us off in the Gospel State, and break the Promises of Grace? And lastly, to conclude, this is through my Infirmary, and these are but the Changes of the Most High upon all his Elect for their good; as in another place, (*Psal. 55. 19.*) *Because they have no Changes, therefore they fear not God*; thence implying, that all fearing God must undergo like Changes: and therefore, why shall I take this as if some strange thing had happened to me, but rather rejoyce my Lot is fallen with *Job, David, nay with Christ*, whom I will call to mind, what he did for me in the War under the Cross, and ever since I first knew him: Who is so great a God, who so powerful a Redeemer as He? &c.

In Allegory this Trial by Fire is represented by the Burning at *Taborah*, but in a far more tragical manner, even unto blood; for as the failing, so the Penalty, *Numb. 11.* For after many Blessings and Mercies, and as yet no defects in their Tents, the People fell a lusting after base and mean Usury, and murmured, offending in Heart and Tongue; for they had the Tabernacle newly reared, and the Cloud by day, and Fire by night, which were sure Signals that the Divine Presence was with them, and they could not be out of the right way: And for Food they had Angels Bread, so qualified, as he that gathered most had no spare, nor he that gathered least any lack; he that ate most, could not surfeit, nor who least, went not away hungry: yet so mercenary was their Spirits, and greedy after gain; and lastly, so meritorious they thought their forsaking of *Egypt* at God's call was, as they murmured at their Penny. The *Hebrew* reads, The People as it were made themselves complain or lament; that is, they made cause of complaint, where no cause was; for their pretence was, That Angels food was not good enough: *All we have is Manna, our Souls are dried up.* And their cry was,  
In

In Egypt we had dainty Salads, (forgetting that they had Brickils too) and we have forsaken them at Jehorah's call; *who will give us Flesh?* (which verily taken in the Gospel-sence are the expresse words of a Gospel-Usurer; I hoped by this time to have been an Apostle or Prophet, and to have fed upon the choice Mysteries of salvation, and no secret too deep for me, but these dry Ordinances are all my Food, and therefore the Lord was sore displeased, and the Fire of the Lord burnt amongst them, and consumed the outskirts of the Camp, which yet at Moses his Prayer, was quenched and the Place called *I aberati*, i. e. the burning, or brutish; because the fire of the Lord burnt up their brutish lustings. But for our teaching it's further observable, that at Moses his Prayer (though in his displeasure) God to prove them gave them flesh, dainty food, as they lusted, namely Quails [by Interpretation, *Tranquility*, or ease] which they receiving as due, and still lusting (as David reports it) *so they did eat and were filled, for he gave them their Hearts desire, but they were not estranged from their lusts, the wrath of God, came upon them and slew the wealthiest of them and smote the Chosen of Israel*, so as this was the soarer Evil, for the former, the fire only burnt the outcasts, Hay, and Stubble; but this fell upon the choicest; and the Place was called *the Grave of lusts*. Whence it is again observable, that to weeping, though even murmuring Soules, God sometime gives, or as I may say humours, with pleasant Gifts, such as they lusted after, more then their dayly bread, which if they thankfully receive and cease from *Usury and Murmuring*, it may go well with them, but if they still lust, God will bring their lustings to the Graves, and Smite them in the choicest Gifts.

Secondly, Though to covet the Golden Wedg is a great Sin, yet it is much more displeasing when God condescends to give Wisdom, Knowledge, Experience, and you to abuse it to lust.

22. But neither is this the utmost Tragedy, which happens



in this Trial, for some loose all their Works, and themselves though Saved, yet through Fire and sharp Trials, some perish utterly [for here abouts the Sin against the Holy Ghost seems to lie] which are described, *2 Tim. 3. 1.* more full, *2 Pet. 3.* and lastly, *Jude 17.* which is thus, *Beloved remember the Words of the Apostles of our Lord Jesus Christ, that they told you that in the last Time should be Mockers, who should walk after their own ungodly lusts, these be they, who separate themselves, Sensual, not having the Spirit, [which is of God] but ye beloved, by building up your selves on the most holy Faith, praying in the Holy Ghost, keep ye your selves, in the love of God, looking for the Mercy of our Lord Jesus Christ, unto Eternal Life, and of some have compassion, making a difference, and others save by feare, pulling them out of the Fire,* Thus Lot was plucked out of Sodom; but surely after a sheep hath followed Christ into regeneration, though in great infirmity, he will not willingly leave it behind him.

23. But leaving the bitter part, let us enquire after the *End of the Lord*; as *James* calls it, and as it is most fully represented in *Job*, who meek and patient as he was, yet was not by all his affliction from God, and stripes from his Friends, sufficiently humbled nor vile in his own Eyes, until God spake to him and reprov'd him, *Job. 28. 2. 40. 2.* And lastly, until by the Eye of the Mind he perceived him; *42. 1.* Then *Job* answered the Lord, and said; *I know thou canst do all things, no thought hid from thee. Hear I pray thee, and I will speak, I will ask and, do thou make me know, by the hearing of the Ear, I have heard thee, and now my Eye seeth thee, therefore I condemn my self and repent in Dust and Ashes.* And now as after this humiliation, and ascription of all Glory to God, his sorrows ended and after he had prayed for his Friends, for Charity is never out of Date, his Peace and Riches were doubled, so shall it be to all them, who with him, thus close up this Trial, no more rumours of War, only some such Sickneses and Ridintigrations of Love as for the absence of her beloved;

as the Song of Sons Celebrates.

24. And now I say this Tryal, burning up our Spiritual lustings, is not only matter of Joy, profitable, but upon the tenure of our Lords promise and our *yea yea, nay nay*; is necessary, for on his part it is, *I will be with thee and bless thee*, and on ours thou vouchsafing so to do, *we will be thine and have no God but thee*. And forasmuch as God will not lead them, to whom he hath not given Power to follow, nor none have Power given to follow him, who have enslaved their own Minds, and Affections to their own, by mistaking the Guid, taking their own Spirits ( in which the Spirit of Antichrist is began to Work ) for the Spirit of Truth; therefore a necessary Fundamental on God's part is, that he consume the tincture from Antichrist, and subdue our Wisdom to his, and that we in the Strenght he affords, cheerfully resign them to him, and therefore as long as our Hearts by dayly and full experience convince us, that our own Counsels are the Compass, by which we steer our Course, and our vild affections, the Loadstone, at which our Compass points, it is necessary that God in his fit, and long before seen opportunity, visit us with such corrasives, as his Wisdom hath predestinated to consume the wicked one, and subduing the will, and all other affections, that stood in the Gap of that performance of our mutual Stipulations, which is the heavenly fire, and brightness of his coming.

25. And now seeing, the subduing and consuming, of what is to be consumed, and subdued, is necessary, it is not fit to question, whether it shall be done, in our way or Gods; and yet assuredly the great Remora is, that Man perimitorily persists to have it in his own way, that is to have it speedily, easily, and by Usury and Merit, as the Sons of Zebedee, who but now warmed under the Wings of Christ, ask, *Master we would that thou wouldest do, whatsoever for us we desire, i. e. that we pray for*, and perhaps the first desire would have been *a Serpent for a Fish*, Wisdom, Prophecy, Revelation, Healing, Miracles,

Miracles (all which were prepared for them in the set time) and what else might puff them up, make them glorious in the eyes of men (so boundless is self-love) opinion of self-merit, not considering, how these would inflame that pride, which was already too strong for them; for surely, as our Lord answered these petitioners, we should ask, we know not what; as after *James* reproving himself, saith, *Ye ask and have not, because ye ask that ye might bestow it upon your own lusts*; And now God's way is, that first this lustings might be burnt up, our wills conformed to his, and the Spirit of Anti-Christ consumed, which cannot be, if asking for our lusts, we obtain, and working in Usury we gain the Hire.

26. And here is another fore Evil we all (even the most perfect) presume we have in a great measure subdued, will and affections, before this panting fire doth begin to work, or the pulling them up Root and Branch is set on foot, only some slender lōpings, have deluded us, for though a man perceives, will-worship cannot save, nor works Justifie, but that Salvation is of Grace, and Grace the free Gift, yet as often as a man murmurs, that he hath not what he asks, or waits impatiently for any thing, though promised which God delays to give, I say, his will is not perfectly subdued: Again there is not one amongst us, who hath not (as he persuades himself) consented that the will of God is abundantly more Pure, Holy, and Good then his, and his Wisdom exceeding his, as Light doth Darkness, and yet who is he, hath not his desires eager and restless after things which are not, nor never can be (because in his Wisdom preordained they shall not be) and again grieving and repining at things that are, though his Heart in the mean time, knows they must be, and were from the beginning ordained, by that One as good, which can allow of nothing which is not perfectly good, ordered by that all-wise, which cannot be disordered or deluded, and by an all-potent against which nothing can rebel. And, what then is this less, than a professing of our foolish wills



Wills, nay Lusts, to the Wisdom and Will of the all Wise, all Good, and Almighty? Is not this a spirit of lusting and murmuring, a building with Hay and Stubble; fit Fuel for the heavenly fire.

27. Again it is writ, *For we know, that all things work together for good to them that love God, who are called according to his purpose.* And what Believer is there that reads not this with delight and is perswaded his heart is fixed in the belief thereof, and yet repines at many things which fall out, and consequently work together for that good, wishing that they had never been angry at the Counsels and Instruments, even to hate, which brought them about, and supposing that if the disposal of affairs had been left to them, that they could have ordered them much for the better; forgetting that all-wise had foreseen and decreed, that in this way they work for the great and valuable good aforesaid, and that to have put them out of that course (which yet was impossible) had been, to have defeated that good end God had appointed them to bring to effect. And what is this less than (as far as in them lyeth) a resisting the Wisdom of God, and a manifest murmuring at his *good Pleasure*; And is not this a pride of spirit, which ought to be consumed? And again, they hence bewray great unbelief, for if they had believed this promise, they had by faith understood, that all these wrought together for good to them, and, if they had so understood, how could they have mourned, or vexed at them, as fore-runners of evil; and therefore, seeing God, cannot will any thing, save what is very good, and we cannot discern what (according to his hidden purposes) makes for our Good or Evil, what then remains on our part saving to resign our wills unto his will, and not grudginly) because we know what he willeth and hath) but freely and chearfully, as knowing it is of him, who will certainly bring that to effect which infallibly is best; and what is short of this, verily is lacking of the *Beauty of Holiness*, and short of that Peace, which in these frail Bodies, is attainable, because to resist and grieve

at what we cannot hinder, *is vanity and vexation of Spirit*; and to rejoyce in what is from God, and must be, is peace of mind.

28. And now this is the scope of the fiery Trial, namely a burning up of all self-wisdom, conceits and pride, which dare pretend in an Anti-Christian Spirit, to oppose, or have rule with God, and thereby so to subdue our wills, as if it were possible, we might have no will at all, which fully to obtain, were to have Heaven upon Earth, *and a wiping away of tears*, whilest we yet walk in the *vail of Sorrow*. For if our wills were conform'd to his, we should then by complying, *Reign with him*; for whilst he accomplisheth his Will, even ours also falls in our bosomes; for that all things must obey his Will, so shall they ours, if ours be his; and though to attain this fully, seems to flesh and blood, as impossible as for a *Camel to pass the Eye of a Needle*, yet is it possible with God; and he in his set time shall make it easie; and though it is to be feared, this is not that time, yet must it be a well-pleasing enterprise for Saints, in godly emulation, alwayes to be striving who can press nearest this Mark, and not less advantage to him that attains furthest; who cannot do as well as he would, is not discharg'd from doing as well as he can, for as far as he shall attain, he hath Peace and Rule so far with God, and in what he cannot resign, he is liable to loss and sorrow. Yet do not I by this mean, that any should therefore go out of the World; or forsake or neglect his vocation; for verily he that thinks this the right way of resigning his will, deceives himself; and at the first setting forth, begin's in his own Spirit, giving it the reines to that God never commanded; and this *Paul* records among Antichristian Doctrines; *Forbidding to marry, and abstaining from meats which God hath created to be received with thanksgiving, for every Creature of God is good*, 2 Tim. 4. 2. And therefore no man ought to neglect, his Calling in the World, if some necessity compel not, by taking away the means, but this, a man hath well considered, and resolv'd upon

on some work, lawful, good and laudable, or to prevent an approaching evil, I say it is not submission, to the Will of God to neglect the meanes of effecting, or ( as some do ) to say, if it be the Will of God, it shall be brought to effect or prevented though I sit still, because his Will must take place, *for it shall be more tollerable, for Sodom than for this Principle*: but he ought to follow *Solomon's Council, Whatsoever thy hand findeth to do, do with thy whole might*, and though this in respect of the end, may be contrary to the Will of God, yet doth he not resist against it, because it's his purpose, men should so resolve and act, but it is enough that when God by defeating man's purpose, hath manifested it was not his Will, to submit to it cheerfully; nay if it be possible to rejoyce in his frustration, because he perceives his purpose was contrary to the everlasting decree, which ordered all things to work together for good, and this is the Resignation, here intended by us. But if on the contrary that his purpose succeed's, he ought more abundantly to rejoyce, in as much as God hath put it into his Heart, to will the same thing he willed from the beginning, and is made an Instrument, in *yea yea* to perform his determinate purpose. And in the resisting of evil, he ought to behave himself in the like manner, only this distinction admitted, if he have resisted evil, sin, calamities, &c. And hath not obtained, he ought to say with *Job, Shall we receive Good at the hand of God, and not Evil*, and yet to mourn with them and bear a share of their grief, upon whom the Calamity fall's; and yet so to mourn, as not mourning, knowing that his Resistance, his not Succeeding, his Mourning and Calamity, work all together for the accomplishing the Counsels of God.

29. Whence I say, as far as this heavenly Fire hath consumed our lusts, and subdued our wills to the will of God, so far have we Peace, and Rule as Kings with God, and what is short retain's a Leaven, which may produce bitterness; and though few or none, have attained, yet no one which ought



not to press hard after this mark, as *Paul*, *Phil.* 3. 14. First despising Legal Righteousness [*touching which he was blameless.*] He next rejoiceth in the Cross of Christ [*being made conformable to his Death.*] And 3dly. Speaks of a third state, of perfection, which he laboured after, and had not attained, which I suppose was that we now speak of. For say's he, *If by any means I might attain, unto the resurrection of the dead, not as if I had already attain'd, or were perfect, but I follow after, that I may apprehend that, for which Christ apprehended me.* Brethren, I count not my self to have apprehended, but this one thing (*forgetting those things which are behind, and reaching forth to the things that are before*) I press towards the mark, for the prize of the high Calling of Christ. Now these things manifestly refer to things of a sublime matter, not yet attain'd by *Paul*, but were attainable. The first is, *To attain to the Resurrection of the dead.* Which by comparing; *1 Cor.* 15. 51, 52. *We shall not all sleep, but we shall be changed; with, 1 Thes.* 4. 15. *We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.* Whence I take this that *Paul* press'd after, to be the perfection the dead in Christ shall arise in, or that those which remains alive at his coming shall in this Life have attain'd, namely that *Innocency*, which in a moment, may be changed into *Incorruption*. And the second [*to apprehend that for which I am apprehended, &c.*] is, much the same thing; as by comparing these with, *1 Thes.* 5. 10. *Who died for us* (that is apprehended us) *that whether we awake (to the last) or in the interim fall asleep, we should live together with him.* And the third, *The prize of the high calling of God in Jesus Christ*, is the Close and Crown of all, as in another place. *I have fought the good Fight, I have finish'd my Course, I have kept the Faith, henceforth a Crown of Righteousness (the Prize of the high Calling) is laid up for me.* And now I say, the burnings up of the lustings of the humane Spirit is the Threshold of this Resignation, and it of these three attainments *Paul* pressed after, for it consummates Perfection

in Soul, in Body, and Spirit; also it works in Gold, in the Spirit of Love, Faith, Patience, for greater Love on the part of mortals cannot be, than to give up himself, and all his, to his Beloved; nor greater Faith, than in full ease, and assurance to trust him withal; nor greater Patience than to be sick of Love, and yet to charge the Soliciters of her Nuptials, *by the Hinds and the Does not to awake her Beloved until he please*. And surely this Resignation signed, there remains nothing, save such like Love passages, until the day of *Esponsals* come.

30. [ *Not taking a ( or the Reward ) upon Innocency* ] or upon the Innocent, for so all read, and in both senses, it may pass, as of so necessary a performance, as they that transgress cannot attain the immoveable State, for a whole current of Scripture, requires all men, the Magistrate especially, *to defend the cause of the Innocent, Widdow, Fatherless and Oppressed*; recording it, as a principle part of that Religion, which is pure, and undefiled, in the sight of God. And whereas the Scripture describes *Justicers*, to bear, to the Image of God (*the just Judge of the whole Earth*) above other high Callings among the Sons of men, and placeth *Justice* upon two Pillars, bringing the wicked to just punishment, and rescuing the Innocent from oppression, it rather gives the right hand of fellowship, to this second part, and to say all in one word, God ownes it among the lofty Attributes ascribed to himself. And our Lord, among these weighty matters, the Father required him to execute in the Earth. Art thou a Magistrate, surely then thou hast a Gift in thy hand, which may promote thee to great honour in Heaven, and in Earth, but beware that thou abuse it not, for *to justify the Wicked, and condemn the Innocent*, will make thee stink on Earth, and gnash thy teeth in Hell.

31. But yet, this hath a further, and more Spiritual meaning, namely, That man being emptied of all his fleshly confidence and Spiritual Pride; and drawn near to that Innocency capable to be attained, by mortals, This Precept, the last Link of this

this golden chain teacheth him how to receive the reward, that is not upon the account of his Innocency, but still as the free gift of Grace; *Isai. 33.* hath it thus, *who shaketh off his hands, from being supported in the reward; that is, not serving as a Hireling, or expecting the reward, as having obeyed, but leaves all to the bounty of his Master, whose Love he hath so often proved.* Now therefore the renour of this Precept is, that though a man have obtained all that perfection, and innocency that *Tammin*, the Cross, and Resignation, the Fire of God can give, yea all that perfection *Paul* pressed after, yet may he not, upon this account, stretch forth his hand, to receive the reward, but take it, upon naked and free Grace, from one that owes him nothing, and that verily all his Perfection and Innocency, only makes him capable of receiving what Grace offers.

32. For the better understanding of this, it behoveth, that we first enquire, what *Innocency* is, and upon what it stand's, for it remarkably differs from the rest of the Sisterhood of Gifts and Vertues. First in its Original, for of all, it was first born, before man, even with the first void and empty Earth; next in the Light, Air, Water, Earth, and first Elements of things; so as it most especially, before it was in Act, In-bred and not acquired, which is rare in other Vertues; for Love is not Love, until it doth Love; nor is Patience until it suffer patiently, &c. Again, of all other, it is neat, curious, and gentle, serene as Chrystal, but tender as a bubble of Water, in some respect, and strong as Iron in another; for from without itself no Enemy can harm it, though Sin and Satan assault it with Hammer and Anvil, it laughs and smiles at the Attempt, without paine or loss, but so tender from within as to tast of a forbidden Apple makes it vanish quite away; for such a constitution it hath, that the least spot, or blemish in any part, defiles it in the whole, and so defiled, it is no longer innocency, and therefore was early chafed, out of the Earth, and returned not again, until the Immaculate Lamb of God espoused it



it, and brought it back again; but neither did Innocency restored, long inhabit the Earth, in one entire piece, but returned to Heaven with its Spouse, yet not so departed, as it hath forsaken its Interest on Earth, or forgot the end of its taking upon it the seed of mortality, but dispersing its beams, in the spotted nature of the Elect, cast's in a leaven which shall leaven the whole lump, and lives unspotted in spotted nature, because it being rooted in immutability it self, doth also remaine it-self immutable.

33. Now therefore, to cultivate this heavenly branch, so as it may fill the whole land, *is the duty of the Servants of Jesus Christ*, which is effected two manner of wayes: The one strange and contrary to the usual course of Propagation, suffering and not acting, enticing and not receiving; for Innocency once defiled, can never be redintegrated by doing good, but by purging out of its evil, for by this meanes room is made for Innocency to take root; and the two chief leading causes of this, are more immediately from God, namely the Warfare of the Cross, *and fiery Trial*; and also there are others in which man may *cooperate*, Conviction, Confession, Self-condemnation, Repentance, and Godly Sorrow; thus spotted *Mary Magdalene* became innocent, and so all must do, that are defiled, and who is without spots? even the Mother of the Lord is not excepted, though *blessed among Women*, though she come prepared, by God in a Chast Seed, a pure Virgin (for Chastity above all other Vertues imitates Innocency in most of its Qualifications.) The other way of its cultivation is in acquiring such other vertues, as most readily receive its leaven, of which Love is chief, for it cannot rest in ease, until it appear innocent, in the Eye of its beloved, next Mercy, Humility, Meekness, Patience, &c. For all these desire to wash in Innocency, and to be clean, so the first cultivation consist's in weeding out such stinking weeds as choak it, and the other Plants such wholesome herbs as may nourish it, and readily transform into its nature.

34. The *Hebrew*, which I think never gives  
 \* *Lex. Heptag.* Names at random, calls it *נקל* which is, \* *Empty,*  
*Lot.* *Wasted, Pure, Guiltless*; implying, that it is ob-  
 tained by evacuating, of what is impure, and therefore this  
 being the last Diameter, of ascent, into the immoveable State,  
 our Prophet in all this *Pf.* presseth hard after it; First *Consump-*  
*tion in Tammin.* Secondly, emptying the *Heart* of deceit, the  
*Tongue* of reproach, the *Arm of Flesh*, of all Power, and to ap-  
 pear vild, and contemptibly. Thirdly, To deal with the Spirit,  
 to the emptying it of its *Pride, Lustings and greediness in Usury.*  
 And lastly, to resign it *Self, Will, and Wisdom* unto God; for  
 assuredly, as long as any parcel of these are retained, there  
 can be no *Innocency*; and in part retained, they must be, until  
*Soul, Body and Spirit*, be given up to the will of another;  
 even God and his Christ, so as *Innocency*, is the utmost per-  
 fection, whither we sleep or wake, until Christ come, that we  
 can attain, until Christ verily be come.

35. In the Gospel Text, *Innocency* is scarce read in our  
 Versions, but is signified, by purity and cleanness; and indeed  
 they are but one thing; Sometimes in both old and new  
 it is Aligorically expressed by *White*, *Isa. i. 18. Dan. ii. 35.*  
*12. 10. So, Rev. 3. 18. I counsel thee to buy of me Gold tried in*  
*the Fire* (referring to the fiery trial) *and white raiment, that*  
*the shame of thy nakedness appear not.* Again, *Thou hast a few*  
*Names, which have not defiled their Garments, and they shall*  
*walk with me in white.* He that overcommeth shall be clothed  
*in white.* Another thus; *What are these arrayed in white*  
*Robes? These are they which came out of great Tribulation and*  
*have washed their robes, and made them white in the Blood of the*  
*Lamb. Rev. 19. 7.* All which *Whites*, refer to that *Innocency*,  
 which never was defiled; or being spotted, is washed in Tri-  
 bulation, and Blood of the Lamb. And lastly, *19. 7. Let us be*  
*glad and rejoyce for the Marriage of the Lamb is come, and his*  
*Wife hath made her self ready. And to her it was granted to be*  
*arrayed in fine Linnen, clean and white: for fine Linnen is the*  
 righte-

*Righteousness of the Saints*; That is, it was granted, that the Spouse of Christ should be cloathed, with Innocency, and that was her Righteousness; not Righteous in her own works, or Usury, nor rich in some Portion, or Dowry, brought from her Mothers House; but in being cleansed from Spots, by washing in that Baptism, which gives the answer of a good Conscience, and purged in that Fire, which consumes our dross; and thus also, the Souldiers of the Armies, of the Word of God were cloathed, riding upon white Horses, in fine Linnen, pure and white. And surely natural Argument, is able to compass this, namely that Innocency cannot receive upon merit, for seeing it is not Innocent by working Good, and much less in any other work, and only to him that worketh, is the Reward given of due, therefore this Spouse, though *fairest among Women*, and no spot in her, must receive the Glory of her Nuptials, from the Grace and Beauty of her Beloved. Again, reason consenteth, that the Vessel filled with dreggs, cannot make room to receive the choice Wine offered it, and consequently, that the Soul full of the trash, of its own righteousness and antichristian pride, cannot receive the Grace and Merit of Christ; Were not the Beggar ridiculously sottish, who being invited to a marriage Supper, under promise, that whatsoever Vessels, he brings, all shall be filled with choice things, should offer such as are already stuffed full of old mouldy stinking fragments. And yet is this a great Stone of stumbling, even during our whole race; so prone is man to believe he can do something that is good, and so distrustful of Christ, that he wants bounty to replenish him, with his own Gifts, except he bring a valuable price in his hand, which yet never any Son of a man was able to do, for it is, the hungry, empty, and they that have no money or price to purchase with, that he filleth with good things, and the rich whom he sends away empty.

36. Now therefore, when thou makest ready for thy Nuptials, take no care for gorgeous Apparel, but only for the ma-



riage garment, white Linnen, the Righteousness of the Saints; nor yet for a rich Dowry, but only those few shreds of Gold, and Silver, which thy Beloved reserved for thee in the day of trial; and in all other manner of Substance make thy self empty, and know that thy Beloved is not only bountiful in giving, but hath inexhaustible stores, of all manner of good things, so as though he gave mountains, yet shall his store Houses be no emptier; and therefore let not thy Poverty affright thee, but rather embolden thee, for what is poor, shall be filled with durable riches, what is cloathed in simple white, shall be cloathed upon with Immortality, what is empty, shall be filled, with all manner of pleasant and good things. Consider the first Earth, in its deformity, and now behold, the beautiful Structure, raised out of it, was it not empty, dark, confused, *a non Ens*, and did not the first seat, of the same Master-Builder, call forth the beautiful Light, out of a darkness, far more black than that of *Egypt*, also the Air, Sun, Moon, and Stars, and many more heavenly Bodys, without count, and lastly the Soul of *Adam*, all good, beautiful, innocent; And whence now may we suppose, he got these large stores, with which he hath filled, and beautified all these, was it not out of himself, did not his Word beget all, and his Will bring all forth? Can Infinity, which fills all places, and is all things, seek to places, or things, for something it hath not? Can he that hath no bounds, step out of his own Territories, to snatch and catch, at something he wants in anothers bounds? Therefore it must be him, even thy Lord and Husband, in whom all fulness dwels, still abounding, still running over; Fear not therefore thou poor empty Spoule, for thy emptyness is thy Innocence, thy Innocence thy Righteousness thy Righteousness thy Beauty, and thou art fairest among Women, and thy Creator is thy Husband, he is espousing thee, in everlasting Love, he will give thee of his own, *Grace for Grace, Beauty for Beauty, Glory for Glory*, and all he requires of thee, is that thou take them not of  
due

due, but of his own free Goodness and bounty, and now let none deceive thee, of thy reward.

37. [*Who doth these things shall never be moved*] *עלמל* for ever or until Eternity, or most properly (in or until the Age) but the *Hebrew word*, as also the Greek, *αἰών*, being of great mystery, and to long to be discoursed here, and the *English* giving a well agreeing *Paraphrase*, we shall close with it. And now, that which is the last close of all, fitly falls in with the last exposition (*he that doth these things*, that is [that attaineth the wedding Garment, shall in the day of his Espousals be so closely united with his immutable Creator as neither height nor depth, things present or to come, shall be able to remove him, as is writ, *I give unto them Eternal Life, they shall never perish, nor shall any pluck them out of my hands*, and if Christ was thus Zealous for his Sheep, not yet passed over, with him into regeneration, how much more for them espoused, unto him in everlasting Love.

38. Before we conclude we shall resite, the two other Sister Texts, and to avoid prolixity in exposition, give them in a brief *Paraphrase*, yet with respect to the *Hebrism*, and first minding that *Psal. 24. 3.* doth in a more peculiar manner refer to the *Warfare of the Cross*. And, *Isa. 33.* To the *Trial by Fire*, yea verily, so like are these wayes and proceedings, as what is said truly of one, is applicable to both; and some Scriptures, as *Mat. 24.* seem to refer interchangeably to both; and indeed the chief difference seems to be in the subject matter upon which they work. For the Trial of the Cross, is in opposition to the pride of the Arm of Flesh, in outward carnal Idolatry, and the trial by Fire is, against Spiritual pride and wickedness in highth, or (as the *Original* is) heavenly places.

39. *Psal. 24. 3.* Runs thus; *Who shall dwell in the pleasant Contemplation, of Salvation, Sanctification, and future Glory with thee? until thou having subdued our Lusts, wilt bring us into the Nuptial Chamber, arrayed in white? Who is he that shall find a*

verging for his Sins, under typical Signs and Seals, until the avenger of bloods Commission is expired; he whose hands are clean from blood, oppression and bribes; whose Heart is free from Hypocrisy, whose Soul is meek and humble, not carried away with lies, or vain hopes, in its own righteousness; and sweareth in yea-yea, nay-nay, to his Shepherd and Friend, and keeps his Oath religiously, and faithfully, this man shall never be moved. Blessing from the Lord, and Righteousness from his Saviour, he shall receive. Of these, the Generation of the new birth consists; them that walk in thy wayes, O thou Wrestler with Angels. Lift up your heads O ye strait and terrible Gates, and be you lifted up ye Doors of Hulam (the hidden Age) and Messiah shall come in. Who is this Messiah? He is all Glorious, he is Lord of Hosts, mighty in Battle, subduing all things; Now this is a manifest Prophecy, of the passing over from the Legal Holy Place, to the Church of the new born in Christ, referring to the strait Gate, and narrow Path leading to eternal Life.

40. Isa. 33. 9. Thus, the Body, Soul, and Spirit, and all the lofty things of nature, are withered, and now saith Christ, I will return, and will exalt and raise up the withered Soul, &c. But first he will convince you, that your righteousness is chaff, and your works stubble, and out of the Spirit a fire shall proceed, which shall burn up the dross of your works, wrought in Silver, and lay your hay and stubble in Ashes; 12. They shall be as burnt Lime, as Superstition cast into the consuming Fire, they crackle and consume. 13. Hear ye, that are without, ye not gathered within my pale, what wonders I have done, and ye that are near, fighting the Good fight, in your inwards ידעו know ye my might; 14. A Sinner, though shrouded in Sion, my holy Mountain, shall fear in Pachad (servile fear) Trembling, רע shall surprise the Hypocrite: Who is he that shall sojourn in the Baptism by Fire? Who is he that shall abide the fiery Trial? 15. He walking in Tammin, and working in the Righteousness of Christ, contemning riches gotten by Usury not working for servile hireling wages, but is supported in all his



his painfull labour by the love and bounty of his Beloved; At the name of persecution he stoppeth his Ears, and shutteth his Eyes lest sin and vanity should enter by them; This man shall dwell in the City which is above, a Rock shall be the foundation of his Bulwark, and God will appoint Salvation for the Walls thereof, hidden Mannah shall be his food, and of the Waters of Life he shall drink, 17. The King of Glory he shall see, in the beauty of Holyness; The Holy Land of the rest of God he shall behold a far off, And thus this elegant Prophet, set forth, in few Words, what We end avoured to express by name.

41. Now we shall conclude, in summing up all, within the compass of one prospect; Lord who is he whom thou wilt to espouse in everlasting Love? Him walking in Integrity, by Consumption, resisting his original corruption, undermining the power and, pride of the Arm of Flesh, rejecting his own, and laying hold upon the merits of Christ; Him studying to find out the deceits of his Heart, oft calling it under strict examination, is allwayes jealous over it, and especially, when it with the Buyer, cries it is nought, it is nought, yet in private boasts; and by this his diligence, teacheth it to speak the Truth; and to believe unto Righteousness; And having thus subdued his affections, takes his Tongue to task, knowing it to be an unruly Instrument, often set on fire by Hell; cursing and blessing in one breath, oft wounding others, and not rarely it self; And so bridleth it, as it will not reproach any, no not its Reproacher, but will plead for the Innocent, set forth the Goodness and Glory of God, and confess unto Salvation; Him not rendring evil for evil, but doth good to them that do him evil; yet not casting his Pearls before Swine, forgiving all men, and a Brother though though he offend him seventy seven times; Nor yet will offend him, though he be impertinent in matters lawfull, or indifferent, but seeking to build up such in brotherly kindness, according to the faithfull precepts of Gospel Unity. Who being called unto his Spiritual Warfare, meekly takes

up his Cross, following his Captain General wheresoever he leads, without murmuringly saying, *Where goest thou?* For-  
 saking without regret, whatsoever Righteousness by legal  
 Merit or Works, he had gathered, patiently yeilding up e-  
 very strong Hold, that these, or his own Wisdom, or Educa-  
 tion, had erected. And lastly, resignes the Promise, belie-  
 ving with *Paul*, that his naked Lord is better than all these;  
 and with *Abraham*, that he that hath promised, is able to make  
*it good* unto him, in a more excellent way than he could con-  
 ceive; still loving the Word, and frequenting the Assem-  
 blies, though in this Crisis, he find no relish in them; but be-  
 lieves that they are good, and holy, and profitable, because  
 commanded by him not commanding in vain, and so enters  
 the strait, and terrible Gate; Lays down his Life, bringing no  
 reproach upon his Warfare, or Inwards. And now having thus  
 fought the good Fight, and finding himself delivered, and rai-  
 sed up from Death, and not by himself, concludes he is poor  
 and miserable, and writes upon the Tablets of his Heart,  
 in the point of a Diamond, *Vild and contemptible thou*, Saved  
 by one that ought thee nothing, and gave for thee a great  
 Ransom, yet required no Price, or Recompence from thee;  
 and in the fence of this, puts on *Humility, Meekness, and Gen-  
 tleness, Love, Mercy, and Charity* towards others, and especial-  
 ly the poor, needy, and labouring Souls, in the distresses he  
 once was in; and so becomes a doer and not a hearer of the Word in  
 that Religion which is pure and undefiled, and girding the Loines  
 of his Mind, and Will, fall's not under the sluggish Sleep of, *I  
 cannot, I cannot*, but renewing reverential Fear, cutteth down  
 with its twofold Edge, such sordid ungratefull Allurements,  
 or Suggestions, as draw back to ease and supine neglect, and  
 renders due Honour and Love to every candidate in the Fear of  
 the Lord. And for as much as full Experience, assuring that God  
 is with him, loves him, and will never forsake him, he freely  
 nails his Ear to his Door-Post, in an Everlasting Covenant of  
 yea, yea; nay, nay; And that he so assisting will not be  
 drawn

drawn into the seducing Doctrines of Anti-Christ, or any Spirit, Principality, or Power, in Heaven, Earth, or under the Earth, that claimes rule with God, or compartnerhip with Christ [ his Master ] in working Holiness, and therefore carfully watches over the envyings, pride, lustings, of his own Spirit, and fearing the fawnings of Satan, is allwayes suspicious, least he should delude his Spirit, into a twisting of Interest, and him into a Perswasion; that they together, are the Spirit of God in him, speaking and teaching in his Name, and oft begging (as verily the case urgently requires) that God will enable him, to discover the Frailties of his own, and Forgeries of this old Deceiver, now working in the depth of Satan, yet disguised in the form of an *Angel of Light*. And having done all this, acknowledgeth himself an unworthy Servant, no Wages, or Usury due to him, but will patiently wait for the Reward, until he be made fit to receive it, Nor yet, when the Trial comes will think it some strange thing, or murmur, that it burns down his Wood, Hay, and Stubble, but rejoyceth, that he is made thereby conformable to Christ, and that those counterfeit Riches he had gathered (though upon the right Foundation) shall not any longer deceive them with their outward Splendor, but are consumed, only the Foundation left, and he upon it naked and empty, saving a white Linnen Garment, which he rejoycing, well calls *his Innocency*, and knows no other Righteousness he hath, beside this outward covering, and therefore does not upon it lay claim to the Reward, nor is so hasty for it as it will *awake her Beloved* for it (*though sick of Love*) until he please. Who so doth these things, shall never be moved in his legal State, he will find a City of *Refuge* from the Avenger, in his Warfare whilest he walks in the *Valley of the shadow of death*, he shall fear no evil, but the next day, he shall sing a *new Song* in the Land of Confession, We have a strong City, Salvation will direct the Walls, and Bulwarks. Open the terrible Gates of *Hulam*, that a new born Nation



may enter in, and to worship in *Spirit and Truth*. *Him will I keep in perfect Peace, his mortal hush* (through the good Will of him that dwelt in the bush) *shall live in ease in the everlasting burnings of the hidden Ages, and in that Mountain, Isai. 25. 6. where God shall make a Feast of fat things, and where our Lord shall swallow death into Victory, his Innocency shall be cloathed upon with Immortality, and his corruption shall put on incorruption* (O Death where is thy Sting, O Grave where is thy Victory) and he shall be ever with his Lord, God shall give him Light, and he shall Reign for ever and ever, wherefore let us comfort one another with these things, rendering to him who shall make us more than Conquerers, All Honour, Glory, Praise, Age and Age, *Amen.*

**FINIS**

